San Francisco
BAY TIMES
a Newspaper by Lesbians & Gay Men

Special Introductory Price 25c

Volume 1, Number 3 | 863-3954 | July 5, 1978



Civic Center Plaza at mid-afternoon on Gay Freedom Day. photo © Kriger 1978

Gay Day: Focus on Briggs

By Randy Alfred

Nearly a quarter-million women and men of all ages, races and sexual orientations filled Market Street and Civic Center Plaza in San Francisco on June 25 as the Bay Area celebrated its seventh annual Gay Freedom Day.

The multitudes of lesbians and gay men and their friends, parents, children and political allies focused a great deal of attention on the threat posed by the Briggs Initiative on the November ballot.

As defined by the initiative, participation in or even attendance at the Gay Freedom Day festivities could constitute "public homosexual conduct . . . likely to come to the attention of schoolchildren" and render a teacher "unfit for service."

Briggs was the focus of many banners and contingents, including Lesbian Schoolworkers, Gay Teachers and Schoolworkers Coalition, the Bay Area Committee Against the Briggs Initiative (BACABI), and a massive labor contingent.

Gay Freedom Day Committee co-chair Celeste Newbrough said that women's participation this year was "extraordinary. It felt so comfortable we didn't even make any evaluations of proportions."

The gargantuan procession began at the corner of Spear and Market near the Ferry Building at 11:15 a.m. and turned down the city's main street. It was not until after 3:30 p.m. that the last floats reached the parade's end at Civic Center.

There, the largest Gay Freedom Celebration in the city's history included almost 100 booths offering everything from food to T-shirts to buttons to books.

An auxiliary "performing arts stage" and a childcare area supplemented the entertainment and political speeches on the main stage in front of City Hall.

Comedian Pat Bond opened the main-stage proceedings shortly before 2 p.m. by proclaiming: "Welcome to Gay Freedom Day. We are here today to say 'no' to the Briggs Initiative."

Shortly thereafter, comic Robin Tyler stirred the crowd into roaring "We are everywhere."

Women's participation at the fair also included a speech by Eleanor Smeal, President of the National Organization for Women (NOW), and an invocation of matriarchal goddesses by feminist spiritualist Batya Podos.

Immense flags fluttered in the wind. Overhead, two planes bearing **advertising** messages proclaimed "Defeat Briggs" and the official Gay Freedom Day theme, "Come Out With Joy, Speak Out For Justice."

San Francisco Supervisor Harvey Milk echoed the theme of the day in urging all those assembled to "come out" to parents, relatives, friends, neighbors, coworkers — to "the people you know and who know you."

He then demanded that President Carter speak out "against hatred, bigotry, madness."

Milk specifically called for a national gay-rights march in Washington, D.C., next year on July 4 if Carter does not speak out for gay rights "before the Briggs battle is finished."

Milk's exhortation is the first call for a national gay-rights action by an elected official.

Parts of the speech were read in other cities the same day.

Assemblymember Willie Brown urged members of the crowd to register to vote.

Bill Kraus, chair of the day's voter-registration drive, reported that more than 2,000 new voters from 26 counties were registered before the day was out.

The Gay Freedom Day Committee had an operating budget of $28,000 this year. A $10,000 **unprecedented** grant from city funds is unlikely to be repeated

See Page 6

Jarvis-Gann causes gay fair delays

The Jarvis-Gann Initiative, Prop. 13, is the villain behind the two-hour delay in speeches and entertainment on the main stage of the Gay Freedom Day celebration, if you can follow a little house-that-Jack-built logic.

The celebration, which was slated to begin at noon, didn't actually start until 1:52p.m. . . . because that's when all the microphones were finally hooked into the sound system.

Because the stage wasn't completed until 11 a.m. . . . because construction started six hours late at Saturday midnight . . . because the block of Polk Street in front of City Hall wasn't barricaded until then.

Because the police didn't start clearing the street of parked cars until 10 p.m. . . . because, says Deputy Police Chief Jeremiah Taylor, the "No Parking-Towaway" signs (which require 24-hours notice) were posted late.

Because new people in unaccustomed positions were drawing up the police parade orders . . . because six captains suddenly retired the week before, according to Taylor.

Because of fears that pension benefits would be curtailed . . . because of budget cuts . . . because of property tax limitation.

Because of Prop. 13.

COVER: Gwen Avery and an all-woman chorus belt it out at the 1978 Gay Freedom Day Celebration.

Arts garage vote sought

By Roland G. Schembari

The Committee To Save Housing is circulating a referendum petition that would give voters the chance to decide the fate of the proposed Performing Arts Center Garage.

The garage would involve the destruction of two apartment houses and the SF Gay Community Center at 330 Grove St.

More than 21,000 valid signatures must be collected by July 12 to place the issue on the November ballot.

The petitions appeared during Gay Pride Week at the Center, and people entering the building were asked to sign the petition to save the building from demolition.

San Francisco civic and gay leaders are split over the referendum, which some say will take attention and money away from the anti-Briggs fight.

"One gay battle is enough. We shouldn't start another," said SF Supervisor Harvey Milk.

Human Rights Commissioner and lesbian activist Phyllis Lyon agrees. She also says the petition drive shows "bad faith" on the part of the Pride Foundation, which runs the center.

Paul Hardman, chair of the foundation, said the foundation has no connection with the referendum, though the center's address is on the petition.

Hardman pointed to support for the referendum from Arnold Townsend of the Western Addition Project Area Committee (WAPAC), attorneys Herb Schwartz and John Vaisey and activist Hank Wilson. "It's broader than just a gay issue," he said.

Supervisor Milk said he would support the referendum if it qualified, but "gay people should pick a fight we can win."

Milk noted that the center has other legal recourse and a commitment from the mayor for community development funds.

Hank Wilson disagrees. He said the referendum would "help build a coalition of poor blacks, gays and fiscal conservatives who don't yet realize how irresponsibly the supervisors are spending their money."

WAPAC's Townsend says he and the organization both support the referendum. "I don't think it has to take away from Briggs, and telling black folks in that neighborhood that another issue is more important is not the way to build coalitions."

The presidents of the city's three gay-oriented Democratic clubs oppose a referendum approach to saving the center.

Frank Fitch of Alice B. Toklas says it would inevitably become a gay rather than a housing referendum, and gay ballot issues have always been "disastrous."

Harry Britt of SF Gay said there was "nothing to gain and a great deal to lose."

And Minutemen's Elmer Wilhelm said Hardman was "using the housing issue to save the center."

Leaders of the Republican clubs split on the issue. Tom Isenberg,

See Page 6

Little time left for E. Bay center

The East Bay Gay Community Center will be "closed as of July 15," according to the building's owner.

Bernie Spiro, who is also a member of the center collective, said he is looking for a new tenant and should have one by the middle of the month.

That gives groups that use the center a two-week reprieve, but the center's occupancy of the facility at 2714 Telegraph Ave. is definitely at an end.

Collective member Leland Traiman said that Spiro has previously "let a half-year's rent slide."

Briggs opposition mounts

By Randy Alfred

Two major statewide clusters of organizations are emerging to lead opposition to the Briggs Initiative.

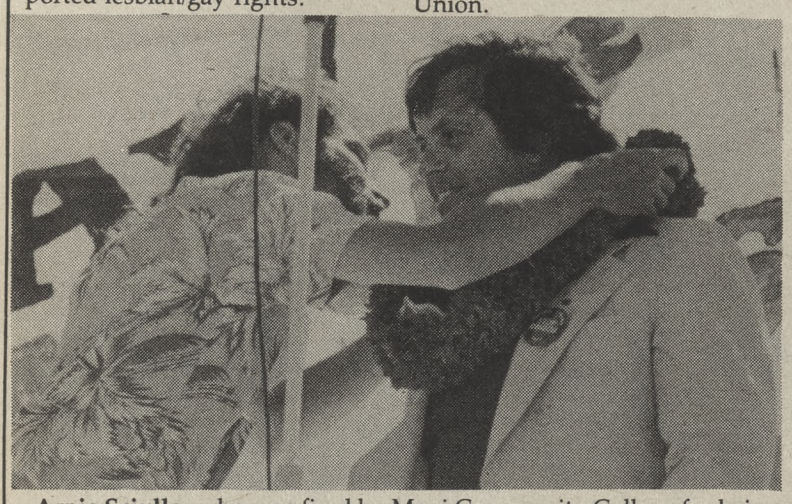
One cluster centers on Concerned Voters of California (CVC), the other on Californians Against the Briggs Initiative (CABI).

If enacted into law by the voters in November, the initiative would allow local school boards to fire or refuse to hire any teacher or schoolworker who was gay or lesbian or who supported lesbian/gay rights.

The State Supreme Court may soon consider lawsuits seeking to remove the measure from the ballot.

The Secretary of State's office announced June 30 that the initiative would appear on the ballot as Prop. 6.

CVC and CABI will be joined in their efforts by other groups including the Fund to Defeat the Briggs Initiative, the California Democratic Council (CDC) Gay Caucus, Concerned Republicans for Individual Rights, California Human Rights Advocates and the American Civil Liberties Union.



Arnie Sciullo, who was fired by Maui Community College for being gay, presents a lei to Raoul Teilhet, president of the California Federation of Teachers, on stage at the Gay Freedom Day Celebration.

photo by Joffre' Clarke

CABI is a coalition of grassroots organizations planning mass actions such as marches and demonstrations coupled with a media campaign indicating the breadth of opposition to Briggs.

Nancy Elnor of BACABI, the Bay Area Committee Against the Briggs Initiative, says major demonstrations are contemplated in Northern and Southern California for Oct. 28.

CABI has three sectors: a Northern California Steering Committee, which shares its office with BACABI, Los Angeles CABI and Save Our Teachers in San Diego.

Other groups loosely associated with CABI are No on the Briggs Initiative Committee and the Political Action Network.

No on Briggs and L.A. CABI are both headquartered at activist Morris Kight's house. No on Briggs is funding other projects, including "Rhinestone Frank" Vel's 1,200-mile trek from Mexico to Oregon.

Carol Cureton of Rev. Troy Perry's California Fund for Human Dignity says that group, CVC, and the New Alliance for Gay Equality (New AGE) are all working together.

Dianne Abbit, co-chair of New AGE, said the political consulting firm of Mixner/Scott, now under contract to New AGE, may serve as the southern office of CVC.

CVC has hired Don Bradley of SF to manage a million-dollar electoral and media campaign.

Hugh Schwartz, who conducted a January-February poll for CVC told gay leaders in May that demonstrations would "turn off" undecided voters.



Chicago held a candlelight vigil on June 16 to commemorate lesbians and gay men who have been persecuted throughout history. **photo by Stephen Kulieke, Chicago** *Gay Life*

The Advocate Research and Education Fund (AREF) paid for $15,000 of the $40,000 poll and is now funding another $35,000 poll to determine why the St. Paul gay rights law was repealed.

However, the Advocate Political Action Fund will not be involved.

The Fund to Defeat the Briggs Initiative, co-chaired by SF Supervisor Harvey Milk and SF State Professor Sally Gearhart, intends to raise funds for other groups' projects in order to let "doers do their thing" and not worry about fundraising, said a spokesperson.

Frank Fitch, state co-chair of the CDC Gay Caucus, said his group plans political actions and skills workshops for the clubs which comprise the caucus.

Leaders of the various organizations say they want cooperation and information-sharing among their groups.

Cleve Jones, a co-ordinator of the Fund to Defeat, called the diversity "desireable." CDC's Fitch said, "Luckily we are all best at doing something different."



photo by Jeffrey Kriger

resources

Who's fighting Briggs

Note: These are coalitions or political groups working specifically on this issue.

Concerned Voters of California (CVC), 54 Mint St., SF, 94103, 777-0100. Customary media & electoral work.

Advocate Research & Education Fund (AREF), 1730 S. Amphlett, Suite 225, San Mateo, 94402, (415) 573-7100 or (213) 461-3175. Funding poll for CVC; Advocate Experience.

American Civil Liberties Union of Northern California (ACLU-NC), 814 Mission St., SF, 94103, 777-4545. 20,000 members; has Gay Rights Chapter.

California Democratic Council (CDC) - Gay Caucus, 2347-A Market St., SF, 94114, 861-4881. Coalition of gay-oriented Demo clubs.

California Fund for Human Dignity, Box 5570, LA, 90055, (213) 680-2111. Will fund CVC and New AGE.

California Human Rights Advocates (CHRA), Box 14127, SF, 94114, 621-4091. Statewide gay/lesbian lobbyists.

Californians Against the Briggs Initiative (CABI) - Northern California Steering Committee, 2049 Market St., SF, 94114, 626-9482. Coalition of Northern CABI groups.

Bay Area Committee Against the Briggs Initiative (BACABI), 2049 Market St., SF, 94114, 626-9482. Endorsed by 120 organizations.

East Bay Area Coalition Against the Briggs Initiative (EBACABI), Box 1221, 2000 Center St., Berkeley, 94704, 444-5555, 848-9220. Alameda & Contra Costa Counties.

North Bay CABI, 2296 Guerneville Rd., Santa Rosa, 95401. Sonoma & Napa Counties.

Sacramento Valley CABI, 8950 Tokay Lane, Sacramento, 95826.

Community United to Defeat the Briggs Initiative (CUDBI), 326 Cayuga St., Santa Cruz, 95062, (408) 426-5481. CABI affiliatre for Santa Cruz, Monterey and San Luis Obispo Counties.

San Mateo - Santa Clara CABI, 392 Madeline Ct., Palo Alto, 94306, 494-3745.

Committee Against the Briggs Initiative (CABI), 1428 N. McCadden Place, LA 90028, (213) 463-3928 or (213) 664-5354. Southern CABI coalition.

North Central Valley CABI, Box 422, Anderson, 96007, (916) 365-3577 or (916) 241-0101. Shasta, Butte, Lassen Counties.

North Coast CABI, 1602 E Street, Eureka, 95501, (707) 445-1245. Humboldt, Mendocino and Del Norte Counties.

New Alliance for Gay Equality (New Age), 8235 Santa Monica Blvd., Suite 307, LA 90046, (213) 656-8803. Allied with CVC.

No on the Briggs Initiative Committee, 1428 N. McCadden Place, LA 90028, (213) 463-3928 (213) 382-0674. "Clearinghouse" for funds & info.

Concerned Republicans for Individual Rights (CRIR), 3316 16th St., SF, 94114, 626-1443, 441,2929.

Fund to Defeat the Briggs Initiative, One United Nations Plaza, SF, 94102, 863-5367. Funds diverse local & statewide efforts.

SF Voter Registration Project, 330 Grove St., SF, 94102, 626-4795, 621-5772. Co-ordinates registration drive.

Political Action Network (PAN), 1076 Guerrero Stl, SF, 9410 94110, 648-6006. Independent political offshoot of MCC.

Save Our Teachers, 2250 B St., San Diego, 92101, (714) 232-7528. San Diego CABI coalition.

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Hillsborough murder: verdicts but no conclusions

By Randy Alfred

Was this an anti-gay slaying or just a drunken brawl that turned into a murder?

Cordova's attorney contended it was a drunken tiff promoted into an anti-gay slaying by a politically active gay community and a sensationalist press in the days between the Dade County gay rights defeat and San Francisco's Gay Freedom Day.

Attorney George Walker further argued that since neither Hillsborough nor Taylor were wearing any earrings, jewelry, lipstick or makeup and were not obviously effeminate there is no way that the defendants could have known them to be gay.

However, Assistant District Attorney Eugene Sweeters argued that it appeared that the four assailants reacted to Taylor and Hillsborough huddling close, perhaps hugging.

Besides, Sweeters told the jury, "Jerry Taylor is obviously gay. You've seen him. We all live in this city."

The coroner testified that Hillsborough's blood-alcohol level was .23%, more than twice the legal standard of intoxication.

The counterperson at the hamburger stand testified that all four assailants got out of their car as soon as they drove up and surrounded Hillsborough's jade-green Rover. Taylor testified that the four immediately began shouting, "Fag!" and "Faggot!"

But neither the counterperson nor a bus driver parked across the street were able to pick those words out of the commotion.

Cordova, Spooner and Chavez all testfied that they used no anti-gay names, did not know that Hillsborough and Taylor were gay and that Chavez started the fight alone and only after Hillsborough swore at him.

Cordova said Hillsborough tried to run over him and that he was hit by the car.

Taylor said that Hillsborough was trying to back the Rover out of a tight place quickly with four people pounding and kicking on the car.

The bus driver said it looked as if one of the four fell down while trying to kick the Rover.

As Hillsborough drove away, Taylor did according to his own testimony roll down the window and yell, "Fuck you!"

At the murder scene at 19th & Lexington, one of the neighbors said that before she could reach the window to see what was going on, she clearly heard "Fag!" or "Faggot!" spoken twice as an epithet.

But another neighbor who saw the conclusion of the scene from her apartment and a third who viewed from down the street both failed to hear such name-calling

The juries did not have to make a determination on this question.

However the only alternative theory to the slaying being anti-gay is that it began by Hillsborough picking a fight.

Superior Judge Donald Constine rejected that theory when he sentenced Cordova on Jan. 13. It was a "terrible, horrifying incident," said Constine, "a brutal, vicious and savage killing without any provocation whatsoever, with the victim trying in vain to ward off what this court deems to be a cowardly attack."

Is Cordova a homosexual?

An investigator for the DA's office spoke to two men who claimed they had sex with Cordova in the winter and spring of 1977.

One had seen him some 10 times in the eight months before the murder, the other about a half-dozen times.

Both men later identified Cordova in the courtroom corridor during this trial. One of the men said that Cordova would never say he was gay or even interested in sex, but that is what always occurred.

One of the two men said his neighbor and Cordova were also involved sexually.

Another man, Michael Griego, has said that he was cruised by Cordova at 18th and Noe streets in the spring of 1977. Griego also says that Cordova and others harrassed gay men in the Castro area by squirting water from a car.

Griego and one of the two who identified Cordova outside the courtroom both say that Cordova went by the name "Jose."

Attorney Walker says his client Cordova denies these statements.

Were Cordova's reported sexual contacts brought out in the trial?

No. Although one of the two men who spoke to the DA's investigator had called the police with the informaiion within days after Cordova's arrest and again in August, Assistant DA Sweeters was unaware of it until this reporter shared it with him on the first day of jury selection.

After the investigator had checked the information out, Sweeters revealed it to Walker in the judge's chambers. However, neither lawyer moved to introduce the matter to the jury.

Sweeters said it would have proven little. Walker says Cordova denied it, so he couldn't raise it.

"If he had said there was something to it," Walker reported, "we could possibly have used it as an element of a diminished capacity defense."

That defense might have been based on temporary insanity due to homosexual self-hatred.

In *Society and the Healthy Homosexual*, psychiatrist George Weinberg describes a parallel case of murderous rage directed against a well-adjusted gay man by a repressed and morose homosexual.

It is possible, said gay psychologist Don Clark, that Cordova was trying "to kill that part of himself."

The middle-aged man who says he was one of Cordova's sex partners said, "I'll tell you this, he was very unhappy with himself."

So even if the four assailants did not begin the attack out of anti-gay motives, it seems to have concluded that way.

The stabbing may have resulted when Cordova, unable to deal with his own homosexuality, finally let loose with a murderous explosion of repressed feelings.

Did this information play any part in the Spooner trial?

Again, no. Spooner's attorney Richard Freeman was intersted in using the information to pin the murder on a sudden rage by Cordova, with the others unaware of Cordova's repressed homosexuality and self-hatred.

However he was unable to find someone capable of drawing all the psychological strings together. He also thought it too highly speculative as a defense and likely to backfire.

Again, Sweeters felt it would prove little and would occupy a great deal of time. Though discussed in the judge's chambers, the matter was never raised in court.

However, just before a recess ended one morning during Spooners trial, the defendant walked over to me — behind

See Page 8

In the early morning hours of June 22, 1977 Robert Hillsborough and his lover Jerry Taylor were getting out of their car near the apartment they shared on 18th and Lexington streets in San Francisco.

Four men who had followed the car after an initial altercation at a hamburger stand several blocks away attacked the two.

Taylor was beaten on the head.

Hillsborough was stabbed 15 times. He died on the street.

Extensive publicity and sizable reward offers led to the arrests of John Cordova, Thomas Spooner, Michael Chavez and a 16-year-old.

Their capture, and the trials that sent three of the four into custody, demonstrated that crimes against gay people are taken seriously in San Francisco.

BAY TIMES news editor Randy Alfred covered the Cordova and Spooner trials for KSAN-FM. Below he answers the questions he is most frequently asked about the case.



"A brutal, vicious and savage killing without any provocation whatsoever..."
-Judge Donald Constine



The 1977 Gay Freedom Day tribute to Robert Hillsborough on the steps of City Hall. **Photo by Joffre Clarke.**

OPINION

Masters and slaves by any other name

By Priscilla Alexander

The Nazis wanted to rule the world for the Master Race, in that case Aryan, blond and blue-eyed, even though Hitler himself was dark and looked about as Semitic as any of the Jews he showered with Zyklon-B, and shoveled into crematoria with smoke stacks spewing pungently sweet smoke into the surrounding landscape.

Over the gates to Auschwitz was a sign which said, "Arbeit macht frei!" or "Work makes one free!" as they led the straggling skeletons to the freedom of death.

On June 25, a woman who was chained to a car proudly proclaimed her slave relationship to her master, another woman, as Sue Davis, The Gay Freedom Day Committee march co-chair, instructed her to remove her chains if she wanted to be in the parade.

Then there was the woman with scratches down her back, with her shirt tastefully ripped to display them.

In this society, men are the masters and women the slaves. Women are chained to pregnancy, to housework, to domestic violence, to poverty, to husbands, to secretarial jobs, to prostitution, to powerlessness.

The Illinois legislature, by refusing to ratify the Equal Rights Amendment, may have doomed its passage.

Congress has taken abortion away from poor women by refusing to pay for it.

Battered women are at the mercy of police officers who tell them to sit down and have a cup of coffee with their battering partners.

Violence is epidemic in the United States, perhaps one of the most violent countries in the world. Pornography, particularly the kind that is not sold in corner grocery stores, promotes the servitude of women through bondage, whipping, and rape.

Lesbians and gay men have been chained to secret closets for the untold centuries of western memory. We are struggling to come out of that bondage, to be free and equal in a society that is said to be based on that premise.

What people do in the privacy of their own lives is one thing. What they do in a parade of 240,000 people demanding an end to the oppression of a class of people because of the gender of the people they love is another.

The woman who submitted herself to chains may say she wants the freedom to be a slave, but it is a contradiction in terms. A slave, by the very definition of the term, is not free.

Who are the villains?

By Randy Alfred

John Cordova's years in prison will not be easy.

Given the deplorable and backward state of our penal institutions, that could probably be said of any inmate.

But Cordova's plight is worse than most.

He was sent up for killing Robert Hillsborough in a widely publicized anti-gay attack. But there is evidence that Cordova was physically involved with several men in the year prior to the attack, and that he was unable to come to terms with his own repressed homosexuality.

Prison is the worst possible place to work out such repressed feelings. And Cordova will be an outcast to gays and straights alike.

With his youth and slight build, he is an obvious target for rape by prison-bound, violent macho straights.

So I wonder sometimes what would Cordova's life have been like if he had had some positive gay role models in school or elsewhere.

Gay students in the closet need to see that they can accept their sexuality and still become doctors, teachers, or whatever.

And what of Tom Spooner and the other assailants? Young, straight people also need to see homosexuals as other than villains, other than stereotypes.

Uncloseted, homosexual teachers won't "convert" any students. They will show all their students — straight, gay, and bi — that gay men and lesbians are not monsters and are not to be feared, hated and hunted down in a violent ritual of masculinity and an attempt to disown the very feelings that arouse such hatred.

If the teachers of John Cordova and his associates didn't have to hide who they were, would these four young men have destroyed another man's life and brought ruin into their own?

How many more deaths, how many more ruined lives, is the malicious, self-serving senator from Fullerton asking the voters of this state to cause?

Letter from a volunteer worker

As publishers of a new gay newspaper — in a city that abounds in free gay publications — The *Bay Times* staff is often asked two questions: 1) Why does San Francisco need another gay paper? and 2) Whey isn't your paper free, like the others?

The simple answers are: 1) It doesn't if it's just another paper, and 2) You get what you pay for.

But beyond the simple answers — The *Bay Times* is unlike any other publication in terms of quality, content, philosophy and ownership.

The *Bay Times* is written by, for and about lesbians and gay men, and strives to improve communication between the various groups in the gay community.

It is supported by subscriptions, newsstand and street sales, donations and advertising — there is no wealthy individual behind it.

The paper is sold because financial independence is the key to editorial independence. And people pay for this newspaper because they are getting something worthwhile for their money.

A good paper doesn't come cheap. There are no "free" lunches — or newpapers.

—Kim Cortright

Women & minorities

by Priscilla Alexander

The outreach done by the Gay Freedom Day Committee resulted in the largest participation by women and minorities in the history of the gay movement on June 25.

The range of color and ethnicity was nothing short of marvelous. And women were visible everywhere — from the parade to the celebration to the speakers' and performers' platform to the booths.

Women and minorities stand to benefit the most from affirmative action programs on the job and in universities.

So it is ironic that it was on the solar anniversary of the Stonewall Rebellion, June 28, that the Supreme Court directed the UC Davis medical school to admit Alan Bakke, the white man who charged "reverse discrimination" when his application for admission was rejected in 1973 and 1974.

It just shows how much work there is left to do.



photo by Jessica Collett

letters

Dear Sisters & Brothers:

Glad as I was to see my photo in the first edition of Bay Times, I was dismayed by the accompanying text. I am not nor ever have been a "self-proclaimed witch."

Had I been a minister, priest or rabbi perhaps you would have not made such an assumption.

I have been equally well trained for my work as they and my vows are just as serious but my religion is not one that society recognizes as valid because it is based on the worship of the Great Goddess rather than God the Father and/or God the Son and as such elevates the female principle, and seeks to maintain a true egalitarianism between the "feminine" and "masculine" energy of the universe.

To use the words "self-proclaimed" is to negate the devotion and seriousness of our work.

I understand the difficulties of putting out a newspaper, especially the first issue, but I feel that I must clarify what I consider to be a misrepresentation of myself.

I continue to remain your supporter and wish you every success.

Batya Podos

Dear Bay Times:

I was somewhat irritated by your columnist Hal Offen's article entitled "The Art of Gentle Rejection" (Bay Times, May 1), in which he justified his own gross behavior in the name of sexual liberation.

I submit that it was Offen's behavior that was "rude" and "power-tripping." Since when does a slight brushing against another person at a bath merit a foot shoved up against one's cock? I would have reacted to Offen in the same way.

I enjoy the baths, but my enjoyment is sometimes marred by persons who rudely grope and grab at any piece of nearby flesh.

I feel that the baths would be more enjoyable were it not for those few individuals — like your columnist — who seem to believe that the baths are a place to throw off all restraints of politeness and good sense.

Dennis Kruszyunski

It's not our type

The Bay Times strives for accuracy, consistency and quality design, but in our infancy you may have noticed typos, varied type styles and a sagging headline here and there.

The reason has been our lack of typesetting equipment, which means we have to rely on the equipment — and the goodwill — of other typesetting shops.

By the next issue, we (almost for sure) will have our own equipment, and be able to set corrections and change headlines far into the night.

Thanks again to all the shops that have helped us through our sampler and first two issues: Waller Press, Good Times Graphics, Heliographics, The SF Sentinel, and Another Point.

Sincere thanks also to the many individuals who gave and over-gave their time and effort.

— **Susan Elisabeth, production manager**

Correction

The Bay times regrets any endorsement implied by the juxtaposition of Dr. Josette Mondanaro's photograph with the Pacifica Foundation First Amendment ad on page eight of our June 20 edition. Mondanaro was not aware of the placement to be given the photo.

★ STAFF BOX ★

VOLUME 1-NUMBER 3 **July 5, 1978**

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New Services: Her Say News Service (HSN), Zodiac News Service (ZNS), 950 Howard St., SF 94103

Legal & Other Assistance: Amson Reinhart, Arthur W. Simon

Subscription Rates: $18 per year (26 issues).
Advertising Rates: Available on request.

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In addition to the lesbians and gay men working on the BAY TIMES, we appreciate the support of those non-gays who work with us as consultants and contributors.

The SF BAY TIMES is published every other Tuesday by San Francisco Bay Times, Inc., a nonprofit corporation dedicated to community service.

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Camp Counselor

Dear Camp Counselor,

I'm writing to tell you how appalled I was at the flippancy of your answers to those "made up" letters, which need not have been made up as they're probably the type you're going to get.

For instance, how dare you tell "Greedy" to take the gift. In a doubtful situation, in my opinion, it would be wrong to accept a gift unless "Greedy" made his position clear.

"Confused" *could* lose his pay check if the eyebrows went high enough, though I agree on telling him to talk over *"the risks".*

As for "Third Man" your answer has pissed me off! Have you thought about "INTEGRITY", a word a lot of gays could well be introduced to.

Sincerely,
Ivor Freeman

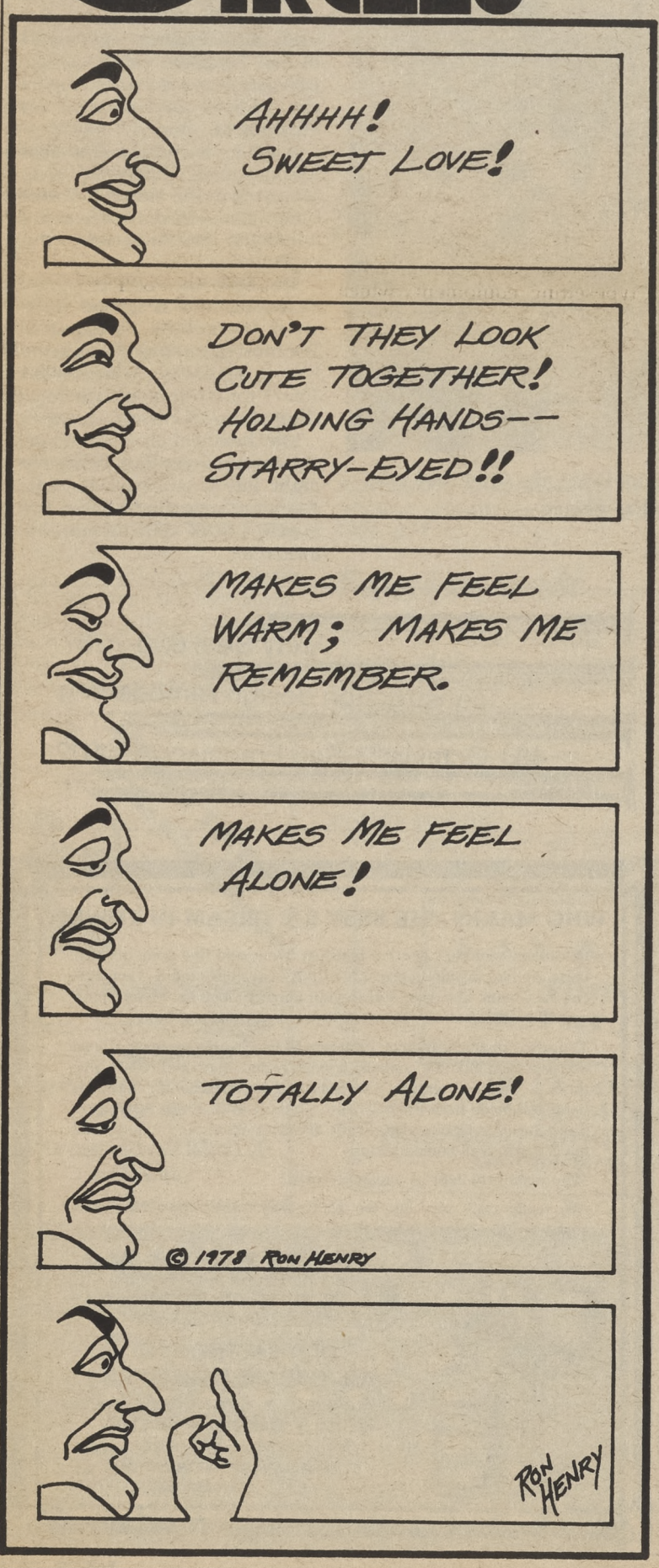
Do you have questions about new-age, non-sexist etiquette? Relationships or the lack thereof? Write: The Camp Counselor, c/o SF Bay Times, 613 Laguna St., SF 94102.

Camp Counselor will also refer medical and legal problems to qualified authorities.



Three members of S.F. Girth & Mirth Club enjoy themselves on Gay Freedom Day.

DIFFERENT CIRCLES



In brief...

ZNS — A 29-year-old Miami man vowed to sue the Miami Dolphins football team if they continued to refuse to let him try out to be a dancing cheerleader.

The Dolphins have opened their try-outs to women only, and Glenn Welt — a parttime dance teacher — claims he's being discriminated against simply because he's a man.

He insists that his 39" chest and 29½" waist qualifies him for the competition because women with similar measurements have made it into the finals.

Says Welt, "I have had female people tell me that they'd like to see some guys out there on the field other than guys covered with helmets and padding from head to toe."

However, the Dolphins report Welt telephoned last week and said he would drop his complaint — in exchange for two season tickets on the 50-yard line, 28 rows up.

Many people attending the Gay Freedom Day Parade and Celebration came away with a bonus in the form of a little poetry book entitled, *We Bumped Off Your Friend The Poet.*

The book, produced collectively, includes poetry and graphics by some well-known and some not so well-known Bay Area poets and artists.

They are: Larry Rice, Timothy Ingram, Harold Norse, Edward J. Camp, Salvatore Farinallo, Jim Washington, Matthew Breakey, Peter Gonzales, Steve Abbott, Guy Bishop, Dennis Dunn, David Emerson Smith, Mede, M. S. Ratcliffe, and Paul Mariah.

The book was given away free because, in the words of editor David Emerson Smith, "This anthology was inspired by a group of people who haven't forgotten the meaning of free and free with dignity. And I don't mean free enterprise."

A bill which would have removed the requirement that those convicted of "solicitation" must register as sex offenders for the rest of their life died on the floor of the State Senate during Gay Pride Week.

Senators voted 13-22 on June 23 to defeat SB 2192 by Senator Alan Sieroty (D-LA). Steve Badeau, lobbyist for California Human Rights Advocates, said the bill was within two votes of passage, but several senators shifted their votes when it became clear that the measure would not pass anyway.

During debate, Sen. John Briggs (R-Fullerton) claimed that if it passed, "bathrooms in Baskin-Robbins would become homosexual hangouts."

Sen. Alan Robbins (D-LA) said that Baskin-Robbins stores don't have bathrooms because they only serve cold food and thus are not required to provide such facilities.

Badeau said the bill will be reintroduced in 1979. The State Supreme Court is considering challenges to the constitutionality of both the solicitation statute and the registration requirement attached to it.

Men's collective publishes catalog

The Bay Area Men's Resource Catalog Collective is now collecting information for a new forty-page second edition of the catalog to be distributed this fall.

In addition to listing services skills or other resources that meet the following criteria: anti-sexist, pro-feminist, non-racist or ageist, not anti-gay or other sexual minority, and ecologically sound.

The new edition will include articles, stories, poetry, drawings and songs.

Deadline for receiving listings, payment and/or submissions of art and writings is July 21, 1978.

For further information on costs and format call the Bay Area Men's Resource Catalog at 415/673-6023.

In addition to listing services, skills or other resources that are pro-feminist, non-racist, non-ageist and not anti-gay, the new edition will include articles, stories, poetry, drawings and songs.

Art and writings *only* should be mailed with your name, home address and phone to Bay Area Men's Resource Catalog, Box 6072, San Francsico, Ca. 94101.

PERSONALS

Personals let you exchange non-sexual information you might not get in other forms of encounter. It's a different way of meeting people. Men's Times *lets you make statements about who you really are and who you'd really like to meet.*

If you're interested in the sexual possibilities, you can say so, but exchange details privately.

We oppose prejudice based on race, creed, color and age, but we recognize that people have preferences ("jazz enthusiasts like mustaches").

Sometimes we can't tell exactly where preference ends and prejudice begins, and we don't want to judge preferences. So we will include racial and other details about the seeker and the sought, provided that offensive language is not used.

State your preference positively, rather than listing who you don't *like.*

We do not accept ads dealing with sex-for-money or sex with persons under 18.

For your protection, we advise against the publication of home phone numbers and addresses. We recommend a post-office box or private letter-drop service.

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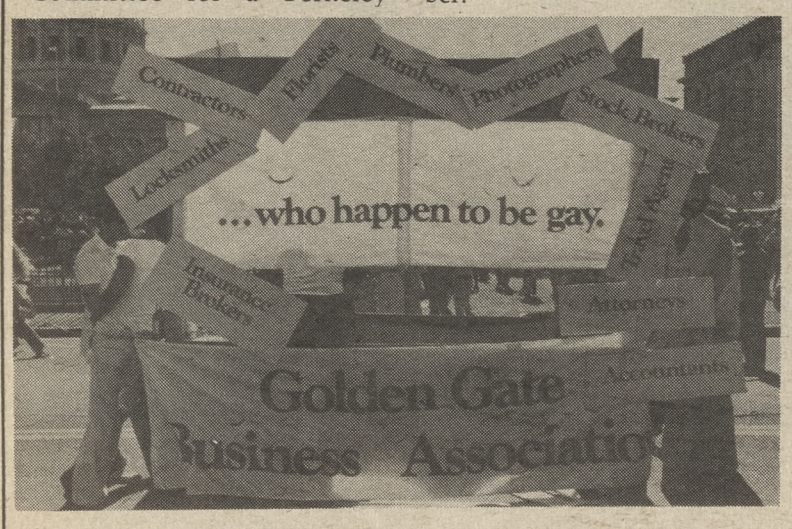
Berkeley bill moves

Berkeley's City Council on June 27 sent a proposed gay-rights ordinance to the City Attorney for comment and unanimously supported the general purpose of the bill. The ordinance would apply to employment, housing, and public accommodations.

City Attorney Michael Lawson wants to get the bill back to the council by July 21, according to Carol Vendrillo, attorney for the Committee for a Berkeley Human Rights Ordinance for Gay People.

Vendrillo will work with Lawson's office to work out legal problems.

Mayor Warren Widener suggested including other minority groups in the ordinance, but the bill's backers are wary of further delays. The council recesses in August and may vote on the bill in September.



The Golden Gate Business Association's marching banners became a booth at Civic Center. **photo by Peter Warfield**

Garage

From Page 1

Secretary-Treasurer of Concerned Republicans for Individual Rights, agrees with Milk about concentrating on the Briggs initiative.

However, President Ray Broshears of the Teddy Roosevelt Club supports the referendum, even though he thinks "it will be defeated badly, at least four-to-one."

SF's Deputy Registar of Voters, Jay Patterson, said there hasn't been a referendum in the city since the mid-1950s.

Only twice have groups collected as many signatures for anything in so short a time, he added. That was for Barbagelata's Prop. B initiative in 1977 and the street artist's Prop. J initiative in 1974.

Pride chair Hardman has indicated that he would be willing to vacate the beleaguered 330 Grove, but not before the city provides a new center.

Parade

From Page 1

due to cutbacks caused by passage of the Jarvis-Gann property tax initiative.

Co-chair Newbrough said the committee is solvent but will have no surplus. A final financial report will be issued later this month, she said.

Eight people were hospitalized during the day, but Joan Sample, coordinator of emergency medical services for the day, said it was "pretty small" for the size of the crowd.

Deputy Chief Jeremiah Taylor said that police reached their estimate of 240,000 people by multiplying crowd density by the area covered, and then making allowances for people coming and going.



Women's participation in Gay Freedom Day this year began with complete co-sexuality of all leadership positions. It resulted in a massive turnout by women in the parade. **photo by Jeffrey Kriger**



Dessie Woods is in a Georgia prison for killing the white man who attempted to rape her. **photo by Jeffrey Kriger**

ERA

By Priscilla Alexander

"Extension is the focal point of our campaign for ratification of the Equal Rights Amendment," said Mary Spencer, president of San Francisco NOW, as she called on Bay Area supporters of the ERA to march on Washington, Sunday, July 9.

A bill to extend the time-limit for ratification, H. Res. 638, is up for a vote in the House Juciciary Committee, before it goes to the full House later this month, she explained.

The ERA has been ratified by 35 states, and is stalled three states short of the 38 required. The most recent defeat was in the Illinois legislature, which voted 105-71 for ratification, two votes short of the 3/5 majority needed.

Marchers will leave San Francisco on a red-eye flight Saturday night, July 8, and return on Sunday's red-eye flight after the march. Call 647-2855 for more information.

The scale knows

ZNS — You're probably fatter or skinnier than you think you are.

A study by Fordham University researcher Susan Gray concludes that overweight people often view themselves as being thinner than they actually are, and that underweight individuals see themselves as being heavier than they really are.

Gray surveyed 179 male and female undergraduates, ranging in age from 18 to 60. Of these, 32.8 percent were underweight, 36.1 percent were overweight, and 36.2 percent were normal, when measured against life insurance charts.

Gray had each of the undergraduates describe themselves, and found that nearly half of those in the sample were mistaken in their perception of their actual weights.

She says that 65.9 percent of the subjects viewed their bodies as being of normal weight, only 7.8 percent thought they were underweight and only 26.3 percent rated themselves as being overweight.

Gray says her study found that females tended to view themselves as being heavier than they really were, and males saw themselves as being lighter than they actually were.

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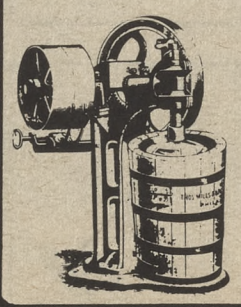
WHO MAKES THE BEST ICE CREAM IN TOWN?

Before we could answer that question, we would first point out that there are two distinct types of Ice Creams available today: Commercial Ice Cream, like those sold in your neighborhood ice cream stores, and Old-fashioned Ice Cream, like you might make at home.

To further distinguish them, Commercial Ice Creams are made from a pre-packaged mix that contains smoothers and other additives to give them a "creamy" texture; Old-fashioned Ice Creams, on the other hand, are made from Fresh Cream, Grade A Milk, Fresh Eggs, 100% Cane Sugar or Honey, Salt, Fruits, Extracts, Wines and Liquors and have a rich, well-bodied texture.

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WOMEN'S TIMES

Priscilla Alexander
Editor

Womancycles — keep track

It is a myth that a woman needs to understand her menstrual cycles only if she is concerned about becoming pregnant.

Of course it concerns the sexually active heterosexual woman and the lesbian who wishes to have a child.

But when women know their bodies and their own cycles well, they can make the most of their varied periods of creativity, introspection, energy and appetite changes and so on.

When women are completely familiar with their own particular cycles, they can quickly tell if something does not seem right.

It is sometimes possible to detect an infection in its early stages when it is easier to treat, and to prevent the spread of the infection to our sexual partners.

Menstrual cycles reflect other physical and emotional changes as well, and can help women monitor their lives.

The menstrual cycle is essentially a rhythmic feedback system of hormonal messages. Hormones flow back and forth between the brain and the reproductive organs.

Some hormones, follicle stimulating hormone (FSH) and leutinizing hormone (LH), are produced in the brain. Others, estrogen and progesterone, are produced in the ovaries.

The variation in the levels of each hormone triggers physical changes in the body, including menstruation itself, the growth and development of the egg in an ovary, the release of an egg from an ovary, the movement of the egg through an oviduct or fallopian tube, the build-up of the uterine lining to receive and nourish the egg if it is fertilized, and finally the shedding of the uterine lining if the egg is not fertilized, which starts the cycle all over again.

Some of these changes are more noticeable than others, and some women are more affected by them than others.

For example, many women notice mood shifts as the hormone levels change.

For some women, the release of the egg from an ovary is signaled by a unique sensation, which can vary from a slight twinge to a sharp pain. Others have no recognizable signal.

Some women feel the waves of the oviduct as it moves the egg through it on its way to the uterus.

There is generally a gradual change in the consistency and amount of cervical mucous during the cycle, which is noticeable in the form of a discharge.

The particular characteristics of one woman's cycle change over the course of a life — from the irregular, sometimes very light periods of the earliest cycles, through the establishing of a regular pattern during young adulthood, to the easing and lightening of the patterns as women become older, to the irregularity and cessation of flow with the menopause.

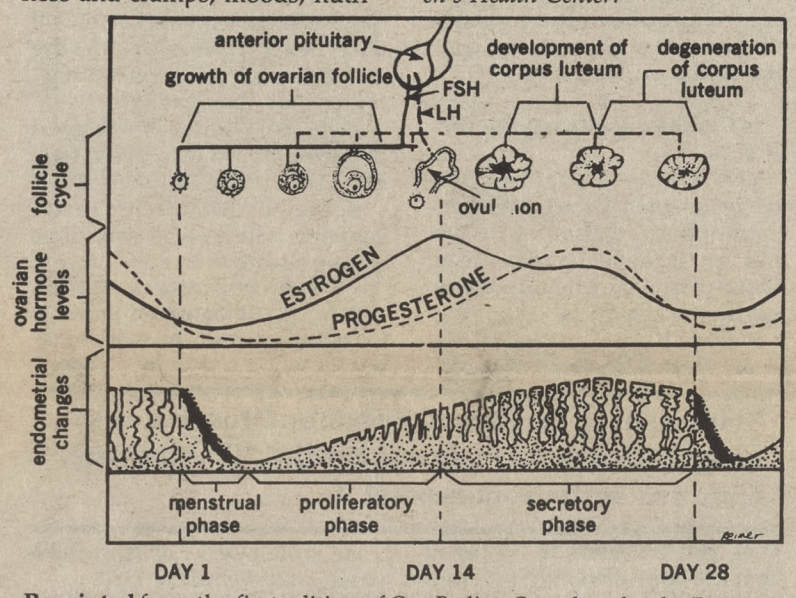
A good way to become more sensitive to the rhythm of your cycle is to chart it. You can use a calendar or journal, or make your own chart. If you do self-speculum exams, keep records of what you notice.

Note any or all of the following daily: The presence and amount of menstrual flow; the amount, color and consistency of cervical mucous (discharge); physical sensations including breast tenderness, pain at ovulation, fullness and cramps; moods; nutrition; exercise; life changes; stresses and travel; weight shifts; sexuality; phases of the moon; and dreams.

This article was written by Priscilla Alexander, with information provided by the San Francisco Women's Health Center.



The goddess in all her glory, as manifested in a sculptured float produced by a collective of women, each of whom contributed part of their vision to her. **Photo by Diane Cost.**



Reprinted from the first edition of *Our Bodies, Ourselves,* by the Boston Women's Health Book Collective, Simon & Schuster, New York, 1973, p. 21.

Squeeze is off

ZNS — The shapes and sizes of women's clothing in the United States are changing, due in part to the women's movement.

Sears, Roebuck and Company reports that for the first time in 10 years, the firm is changing the standardized measurements for women's garments.

For example, the new size 10 is half an inch smaller in the bustline, an inch wider in the waist and half an inch bigger in the hips. Sears explains that it's not the women who are changing in size, but the fact that millions of women no longer choose to wear uncomfortable, tight-fitting undergarments.

The company says that women abandoning the bra and the girdle have forced a change in clothing designs.

Lesbian Schoolworkers

By Sabrina Sojourner

This is one in a series of articles about the many women's organizations and mixed gay organizations in the Bay Area.

About two-and-a-half years ago, a group of lesbians and gay men got together to put pressure on San Francisco's school board, which was considering a non-discrimination clause that would protect gay teachers from being fired.

The resolution was passed, and Gay Teachers and Schoolworkers Coalition was formed.

After Dade County, the women formed a lesbian caucus, which recently established itself as a completely separate organization, Lesbian Schoolworkers.

About half the core group of about 25 women work in the schools.

"The rest are lesbians interested in our particular approach to the Briggs Initiative," said Ilsa, who joined the group about two years ago.

On a recent flyer, the group described itself as a group of political Bay Area lesbians whose primary emphasis is John Briggs. The group includes schoolworkers and non-schoolworkers whose primary commitment is to "non-racist, non-sexist, quality education for all children."

Ellen, another member, explained that the organization sees Briggs as one part of a wholesale attack on women, Third World people and gays.

"By focusing all your energy on the Briggs Initiative, you've lost the cause," Ellen said. "You may win the battle, but there's a whole war going on around you!"

However, Ilsa says, the group probably would not have become so cohesive "were it not for John Briggs, Anita Bryant and their cronies."

After November, the group plans to work on racism and sexism in the schools.

The organization has staged a demonstration almost every time Senator Briggs has been in the Bay Area, including the day he tried to sneak into KGO-TV at 6 a.m. to appear on *A.M. San Francisco.*

Other activities include speaking engagements at high schools, parent groups, labor groups and with teachers and administrators. Members have written articles for major educational magazines and newsletters as well as general publications.

General meetings are held once a month, and committees, including a recently formed steering committee, meet more often.

To find out more, write or call Lesbian Schoolworkers, Box 365, 265 Post St., S.F. 94109, 415/626-1627.

In the wake of the new rightwing backlash, women must become more actively involved in the movement to save all human and civil rights.

I hope that through these articles you will find a group in which to put your greatly needed energy. – **SS**

Burnett backs ERA

ZNS — Entertainer Carol Burnett has entered politics for the first time by speaking at rallies in favor of the Equal Rights Amendment.

She reports, however, that politicking is not as friendly as show business.

Instead of being greeted by warm, cheering admirers, Burnett says her political appearances have sometimes encountered hostility.

"One woman — she had a kind of tight face and frightened look — said, 'I like you on television but I don't like you here. Why don't you go back to where you belong?'"

Others have called her a "carpetbagger."

Burnett says she is campaigning for the ERA, on behalf of herself and for her three daughters.



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Murder trials: border of light and darkness

From Page 3

Freeman's back — and called the information "horseshit."

"Just because a couple of weirdos say something, it's not true. Cordova is no homosexual."

Did the lawyers and court ignore the homosexual elements of the evidence?

No. When Jerry Taylor took the stand, prosecutor Sweeters asked what was his relationship to Hillsborough.

Taylor looked directly at the jury and said "Robert was my lover. We shared a room."

During the cross-examination, Walker asked Taylor: "From the preliminary hearing calling yourself a roommate, that's now escalated to lover?"

Taylor: "I don't understand."

Walker: (leering at the jury) "Lover means you were sexually involved, doesn't it?"

Jerry Taylor looked directly at the jury and said, "Robert was my lover. We shared a room."

Taylor: "That's correct."

Walker admitted out of court that this was an attempt to destroy any sympathy for the victim-witness from two elderly Catholic jurors.

Later in the same line of questioning, Walker asked Taylor about the friends who visited him in the emergency room at SF General right after the murder.

Walker: "Would you describe them as members of the gay community?"

Taylor : "I don't know what you mean by the gay community."

Walker: "Was Michael DiStasio gay?"

Taylor: (looking out at DiStasio sitting in the courtroom) "Yes."

Walker: "Was the other individual gay?"

Taylor: (looking out at Patrick Campbell, "the other individual") "Yes."

Walker was trying to learn if the anti-gay angle was a planted story; he was insinuating a conspiracy.

He was also asking a sworn witness about matters that are either legally private (if gay is defined sexually) or largely unknowable (if it is a matter of someone else's consciousness).

Out of court, Taylor said he was thinking of 'gay community' in terms of political attachment, and he didn't really know if DiStasio or Campbell were sufficiently involved that way.

"I had this image," said Taylor, "of card-carrying members of the gay community. It was strange."

DiStasio later said he was "really proud" to be identified as gay in a court of law: "I thought it was great." Campbell said it was "fine."

Sweeters and Spooner's attorney Freeman both used "gay" and "homosexual" about equally. Walker preferred "member of the gay community" and used it to mean "homosexual."

Gay leaders often debate whether every homosexual is "gay." They agree that not every homosexual is "a member of the gay community," either by reason of being closeted or by not identifying with the community.

Walker used the terms indiscriminately, but his own client may well be the classic opposite: a homosexual in the closet who directs energy against the gay community.

Were there any lesbians or gay men on the juries?

None who were upfront.

In the Cordova trial defense attorney Walker asked almost all the prospective jurors whether they had friends who were "members of the gay community" or if they had marched in the Gay Freedom Day Parade, or both.

Any who answered positively were removed.

One such juror was Bill Checkvala, a member of the Butterfly Brigade, which at the time patrolled SF's Castro area to prevent anti-gay violence.

The Brigade has a policy of pursuing prosecution of identified anti-gay assailants. "We can't let them go," Butterfly Asunta-Marie Femia said. "And if we try to take care of them ourselves we'd be risking prison. "I've been in prison, some of the roughest worse ones in the federal system, because I was a war resister. I don't ever want to go back there.

"So if it's us or them that has to go, it's going to be them. That means we've got to push for prosecution."

Another view is represented by Richard LaRose, a member of the Gay Men's Theater Collective that wrote, produced and performed the award-winning "Crimes against Nature." LaRose was called for jury duty on the Cordova trial but refused to serve even before he knew which case was involved.

LaRose describes himself as a conscientious objector to jury service.

"I refuse to support the prison system in any way. It is almost impossible for Third World people to get a fair trial in our system — look at their numbers in the prisons.

"I don't know what the answer is," he continues, "but prisons are not the answer."

Spooner's attorney did not systematically screen potential jurors for association with gay people. In neither trial did Sweeters screen jurors for homophobia.

Were the trials well-attended?

In number, no. In persistence, yes. About 60 people were in the 120-seat courtroom for closing arguments in *People v. Cordova.*

At no other time in either case was the number much above 20, with frequently 10 or less present for the Spooner trial.

However, attorneys and courtroom officials commented frequently on the faithfulness with which a small group monitored every step of the trials, including the normally unobserved settlement of instructions to be given the jury.

Three groups of gay men were frequent observers at the trial: friends of Hillsborough and Taylor, members of the Butterfly Brigade and older gay men.

One of the latter, who in 1949 spent nearly four months in a NY hospital following an anti-gay attack, said he had "never expected to see people being tried for bashing faggots."

Why wasn't Chavez tried?

Chavez was granted immunity from prosecution in return for his testimony against the other three.

That evidence was essential in securing convictions, because no other witnesses could positively place the three defendants at the scene.

The testimony of all witnesses, including the victim's lover Jerry Taylor, agreed that Chavez was involved only in beating up Taylor and did not participate in the fatal attack on Hillsborough.

Why was Cordova, who wielded the knife, convicted only of second-degree murder?

First-degree murder requires proof of pre-meditation. Though the prosecution presented evidence that Cordova used the knife, it could not establish that the act was pre-meditated in the 60 to 90 seconds it took to drive from the site of the initial altercation at the Whiz-Burger Drive-In to the murder scene.

The same 60 to 90 second period, however, weakened a possible defense case for a lesser manslaughter conviction by reason of heat-of-passion, since time had elapsed for "cooling off."

Cordova had consumed a great deal of alcohol and marijuana on the night of the murder, and defense attorney Walker might have used that to establish diminished capacity, which would also have pointed to manslaughter.

However, Walker chose instead to put Cordova on the stand. And DA Sweeters asked Cordova under cross-examination: "Did the alcohol dull your memory?"

Cordova replied, "I was high. I was feeling good, but it didn't, you know, really distort my mind."

With the manslaughter case weakened by that statement, Walker chose instead to argue that Spooner was the killer and that Spooner and Chavez had framed Cordova. The jury did not buy that argument, and convicted him on Dec. 8.

Is Cordova appealing the verdict?

Yes. Cordova's family privately retained George Walker, court-appointed attorney for the trial, for the appeal. Walker filed notice of appeal when his client was sentenced on Jan. 13.

Walker bases the appeal on three alleged legal errors in the trial, but Sweeters is confident that the appeal will not overturn the verdict.

"Horseshit," exclaimed Spooner. "Just because a couple of wierdos say something, it's not true. Cordova is no homosexual."

The Court of Appeal will hear the case toward the end of the year.

Why was Spooner found guilty of aggravated assault rather than murder or manslaughter?

Though Spooner participated in the attack on Hillsborough, no evidence established that he wielded a knife.

Nor could it be established that he knew Cordova had a knife or was going to use it, so Spooner could not be proved guilty as an aider and abettor of murder.

One neighbor saw Cordova, Spooner and the juvenile beating Hillsborough on the ground, but did not see the knife in use until after Spooner and the juvenile ran off.

DA Sweeters argued that Spooner was holding Hillsborough during the start of the knife attack, since neighbors witnessed only the last 7 to 10 of the 15 stabs.

Sweeters also contended that the presence of 8 cuts on the victim's hands and face were indicative of a knife attack that began while he was still standing and that resulted in a trail of blood leading from the sidewalk to the middle of the street, where Spooner finally fled.

Public Defender Freeman argued, however, that the defensive wounds could have been inflicted while Hillsborough was on the ground, after Spooner fled.

He also contended that the trail of blood may have been caused by Cordova's footsteps when *he* fled, or by blood from a fist-wound on Hillsborough's lip.

Freeman also argued diminished capacity on the basis of the alcohol, marijuana and Valium Spooner consumed on the fatal night.

Freeman's final argument asked for an aquittal only on the homicide charge and not on the assault charge. That's exactly what the jury gave him on Feb. 1.

Is Spooner appealing the verdict?

No. Acting without a lawyer, Spooner filed first a notice of appeal and a month later a notice of abandonment of the appeal.

What about the juvenile's case?

The 16-year-old was found "delinquent" in juvenile proceedings in July 1977. He was remanded to the custody of the California Youth Authority.

He is appealing the verdict, but his attorney would comment on neither the grounds nor the timetable for the appeal.

How much time will they really serve?

If Cordova's appeal fails, his five-year-to-life sentence will become five, six or seven years, the terms prescribed for second-degree murder under the state's new sentencing law.

Given the severity of the judge's sentencing report, it will likely be seven years, because the circumstances are "aggravating" rather than "mitigating."

Even with time off for good behavior, he would serve at least 4-2/3 years, until February 1982.

Spooner's six-month-to-life sentence will become two, three or four years.

Because of a string of misdemeanor convictions and Judge Constine's report, he will probably be sentenced to four years.

He would serve at least 2-2/3 years, until February 1980.

The juvenile could serve up to seven years, until his 23rd birthday, in 1984. However, a shorter term is likely.

What about the $13,000 reward money?

The $5,000 city reward, $5,000 Tavern Guild reward and the $1,000 Council of Emperors reward have each been divided three ways. Two persons have been paid $3,666.66 each, out of these funds and an additional $500 each from the N'Touch reward, which was divided only two ways.

Lt. Thomas Cully of the Daly City police will soon forward the other $3,666.66 to an anonymous informant who did not directly contact San Francisco police.

Cafe Biarritz had also offered a $1,000 reward, but it went out of business before convictions were obtained.

What did the trials accomplish?

Cordova was convicted of second-degree murder, not the manslaughter charge that his attorney was attempting to plea-bargain last summer and fall.

Spooner's attorney had been willing to have his client plead guilty to aggravated assault if the murder charge were dropped. As it turned out, that's what he got in court.

In Tucson in 1976, a judge applauded the plea-bargained teenage slayers of gay activist Richard Heakin for their fine athletic records and abstinence from marijuana. He assigned them to token probations in the custody of their parents.

That did not happen in San Francisco in 1977 and 1978. Here, we are citizens, not victims. That is something new in our history.

What about the lawsuit against Anita Bryant and John Briggs?

That completely separate matter is being handled in civil court.

Lawyers for the Pride Foundation, acting on behalf of Robert Hillsborough's mother Helen and Jerry Taylor, sued the four assailants, State Senator John Briggs, and orange-juice commercializer Anita Bryant and her Florida Protect Our Children organization.

The suit was filed under an 1886 civil-rights law.

The suit charges that Bryant and Briggs created an atmosphere of hate leading to Hillsborough's death. In December, a federal judge dismissed the suit against the Florida defendants on jurisdictional grounds.

Pride Foundation lawyers are appealing that dismissal in the Ninth Circuit court, while pursuing the remainder of the suit in district court.

Where are they now?

Cordova is in the Correctional Training Facility-Central at Soledad.

Spooner is in the California Men's Colony at San Luis Obispo.

The juvenile is in the custody of the California Youth Authority in San Mateo County.

Chavez lives and works in Daly City.

Helen Hillsborough is still living in San Diego.

Jerry Taylor lives at a new address in San Francisco. He is active in the Eureka/Noe Valley Artists Coalition, and his paintings have appeared at the Gay Community Center's Top Floor Gallery.

Robert Hillsborough's ashes are buried at the Cypress Lawn Cemetery in Colma.

During the two trials, I often visited the murder site at 19th and Lexington Streets to better visualize the testimony I was hearing in court.

I checked it out at night, under streetlights, as the witnesses that sultry June night had seen it. And I studied it in daylight, to see what else I could notice.

On March 3, Tom Spooner was sentenced, and the trials were over. Late that night, a windstorm blacked out some of San Francisco's neighborhoods.

On my way home, I decided to go out of my way a bit and see what the murder site might look like by night, without streetlights.

Would it be eerie, like a darkened stage after the last curtain has fallen? The end of something?

I turned the corner from Valencia and approached the intersection. I was stunned.

Nineteenth and Lexington was the border of light and darkness.

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Couple Comparison

The new women's disco located in the former Dance your Ass Off has finally revealed its new name. The secret is out, its called "Madame George." But is that George Elliot, George Sand or Sister George?

A study by the Drugs, Alcohol and Women's Health Alliance has found that women get drugged more than men.

In 1975, 80% of the amphetamines, 67% of the tranquilizers, and 60% of the barbiturates prescribed by doctors went to women.

Doctor Robert Dupont of the National Institute of Drug Abuse reports 42% of women use tranquilizers, as compared to 27% of men. Dupont says about 20 million women are dependent on prescription durgs. — Her Say

Roger Austen, author of *Playing the Game: The Homosexual Novel in America*, is now working full time on a biography of late 19th-century novelist Charles Warren Stoddard. In *Playing*, Austen refers to Stoddard, author of *South Sea Idyls*, as the "gayest of the gay."

A Catholic eighth-grader has come up with an anti-abortion "improvement" to the Pledge of Allegiance (which, readers will recall, promises "liberty and justice for all"). Jo Ellen Moczek has suggested adding the words "born and unborn" after the above-quoted phrase.

Cardinal Newman High School in West Palm Beach, Florida, has adopted the new pledge. — The Militant

A million a minute... That's what the International Peace Institute in Stockholm says is the dollar cost of world arms purchases.

With more than half of that spent by the U.S. and USSR alone, reports Zodiac News, the current nuclear stockpile of the two super-powers amounts to four tons of TNT for every person on earth.

KSAN's co-sexual Gay Life show switches to a new, monthly, one-hour, magazine format on July 25. That'll be the last Tuesday of every month at 10 pm. The last weekly half-hour was June 20. July's show features an interview with the Village People, a walking tour of Christopher Street, and a visit to the Brick Hut, Berkeley's women-owned-and-operated restaurant.

Himmicanes?... Yup. Her Say reports that the National Oceanic and Atmospheric Administration starts naming some tropical storms after men this year. Neil Frank of the National Hurricane Center in Miami says the abrupt change is due to pressure from a number of women's groups.

Henceforth, every-other Pacific storm will have a male appellation. Atlantic seaboarders, still smarting under the effects of 1977's Hurricane Anita, will have to wait until 1979 for masculine meteorological monikers.

The 1978 Pacific list includes Hector and Paul. In the wake of Jarvis-Gann's tempestuous financial effects, Howard and Paul would have been a better choice.

Remember Alpine County?... In late 1970, California gay activists made a brief and ill-fated attempt to take over this tiny county high in the Sierra.

Now, the *LA Times* reports that the right-wing Posse Comitatus is trying the same thing.

Along the same lines, followers of the Maharishi Mahesh Yogi, erstwhile spiritual advisor to the Beatles, plan to use Transcendental Meditation, or TM, to create an ideal society in Rhode Island.

Do not confuse this with the once-rumored hippie takeover of Wyoming.

A survey on surveys shows that most Americans don't mind being surveyed at all. In fact, says Zodiac News, 68% of the 1,200 people queried by University of Michigan social scientists were either "somewhat" or "very interested" in being interviewed.

Chuck Larsen, Pastor of SF's Metropolitan Community Church, is recuperating from spinal fusion surgery on June 23. Doctors hoped he'd be home by midweek, so you can send get-wells to the MCC office at 1076 Guerrero, 94110.

No truth to the rumor that **Bruce Springsteen** and **Tom Robinson** will be doing a concert together called **Power in the Darkness at the Edge of Town.** It was supposed to be held at a PG&E sub-station near the Cow Palace.

Uncle Sam wants one out of three by 1984... Thomas Carr, Director of Defense Education for the Pentagon is quoted thus by CCCO-Western Region: "In the next five to 10 years — let's take 1984 for both its *median* and its *Orwellian* connotations — the military must recruit more than one out of three male 18-year olds."

Carr continues, "A major thrust to tie together military training and civilian education will result in the establishment of the largest degree-granting institution in the world . . . (o)perating under the generic title, 'Community College of the Armed Forces.' "

CCCO, an agency for military and draft counseling, points out that the "military recruits are being discharged early 40% of the time because they cannot live or work in the military."

The new paperback book called *Beyond the Male Myth* contains what is described as the first major survey of the U.S. man and his attitudes on sex.

Among the findings is that 80% of the males interviewed stated they do not regard sexual activity as their biggest pleasure in life. What's more, most added that if given the choice, they'd prefer a ticket to the Superbowl. — Zodiac News

When it comes to jewelry, men are definitely discriminated against.

The Aetna Insurance Company reports that it charges males higher insurance rates than females because, the company says, men are much more careless about their valuables.

The company claims it has found that men tend to lose their jewelry, to damage it or to lose valuable stones more often.

Several men have complained to insurance commissions of being victims of sex discrimination, but so far to no avail. — Zodiac News

Lovemaking in Poland is better than it is in the West, says a professor of social sexology in Poland, because Poles have not been affected by pornography.

Irenisz Kamelinski reports that 93% of the women and 86% of the men surveyed rejected pornography because it dehumanized the sexual experience. — Zodiac News

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Delegations came from around the bay . . . and around the state. **photo by Jeffrey Kriger**

Sunday

9

National ERA — March for extension and Ratification — 11 am, 14th Street end of the Mall, Washington, DC. The TWA red-eye flight to Washington leaves San Francisco 9:50 pm, Saturday nite, July 8, and returns to San Franciso the next night. Roundtrip fare is $348. For more information, call 647-2855.

Lavender U Joggers — Muncipal Pier Run. 10 am, Ft. Mason, SF, in front of GGNRA Headquarters.

SF Metropolitan Community Church — Services at 1 pm and 7:15 pm, 23rd & Capp Sts.

Jose's Black Cat Opera — 4 pm, Chez Jacques, 1390 California St., SF, $1.

Cabaret/New York, NY — Double Minelli at the York Movie Palace, 2789 24th St., SF. $2. Call for times.

East Bay MCC — 7:30 pm church services at the East Bay Gay Community Center.

Scot & English Ballads — Evening with Allan MacLeod at Plowshares coffeehouse, Ft. Mason Center, Bldg. 312, Rm. 3-G, Marina & Laguna. 7:30 pm, $1.50.

Deidre McCalla — Guitar & sax at the Inn of the Beginning, 8 pm, Cotati. $2.

Sacrifices — 8 pm, see 7/7.

Linda Tillery Band! — See 7/8.

16

Lavender U Joggers — "Portals of the Past." Stanyon Street Run. Meet 10 am, at Lloyd Lake in Goledn Gate Park, SF.

Gay Men's Health Clinic — 7:30 pm. Free testing & check-ups at the Berkeley Free Clinic, 2339 Durant Avenue.

"For Me and Ma/Bell" — Opening nite benefit for Pride Foundation. $10 at Gordon's Show Lounge, 118 Jones, SF. Produced by Silly Productions. Info & reservations at 415/863-9890.

Circus '78 — Booths, entertainment, dancing, at this annual benefit for Operations Concern. Noon to 8 pm, California Hall (Polk/Turk), SF. $3 with a no-host bar.

The Battle of Algiers — Film benefit for Non-intervention in Chile, 8:30 pm, La Pena, Berkeley. $2 donation.

Monday

10

Board of Supervisors Live! — Broadcast every Monday, 5 pm, on KPOO FM (89.5 on the dial).

All Age Lesbians — Rap group meets Mondays, 7:30 pm, at SF Women's Centers, 63 Brady St.

Lesbian Raps/East Bay — 7:30 pm, at the East Bay Gay Community Center.



Lesbian movement pioneer Del Martin was among the emcees of the Gay Freedom Day celebration. **photo by Peter Warfield**

Tuesday

11

"Common Woman" — Radio broadcast of songs, poetry & discussion on KPOO radio (89.5 FM), every Tuesday, 4 pm.

Gay Film Group/East Bay — Tuesdays in El Cerrito, 7 pm. Call for info at 415/235-2235.

Ruth Hastings & Co — 9 pm, 10:30 & midnight. At Chez Jacques, 1390 California St., SF.

Wednesday

5 JULY

Gay CATV — "Starlight Magazine" premieres tonight on cable channel 6 in SF and channel 11 in Oakland-Piedmont. Every Thursday, 8:30 pm.

"The Village People" — Live at the Paramount Theatre in Oakland. Call for info: 415/465-6400.

Game Night at 330 Grove — Cards, Monopoly, conversation. 7-9 pm at the SF Gay Community Center. Donation.

Lesbian Self-Help — Meets 7-9 pm, Oakland Feminist Women's Health Center, 2930 McClure.

"Diversions & Delights" — Thru July 9, Vincent Price brings us Oscar Wilde. At the American Conservatory Theatre, Geary & Mason Sts., SF. $5 - $10. Info at 415/673-6440.

12

Benefit for AIM — Music & speakers in support of Native American Struggles. 8 pm, La Pena, Berkeley. $2 donation.

Fruit Punch — Radio magazine about gay male culture & politics. 10:15 pm, KPFA (94.1 FM).

Suni Paz — Jazz folk singer at People's Cultural Center, 8 pm. $2.50. Wheelchair accessible.

BACABI — Bay Area Committee Against the Briggs Initiative meets 7:30 pm at the SF Gay Community Center. Regular meetings the first & and third Tuesday of each month.

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SF Board of Supes — Live radio broadcast, 5 pm. See 7/10.

All Age Lesbians — See 7/10.

18

Men's Roller Skating Nite — Every Tuesday at Skate World in El Sobrante, 7:30 pm, 3645 San Pablo Damn Road. Info on charter buses at 415/222-0244. $1.75 entry. 75¢ skate rental.

19

Susan and Jo — "Original & done country." 8:30 pm, Artemis, SF. $1.50. Wheelchair accessible.

Fruit Punch — Gay ... the KPFA Way! (94.1 FM). 10:15 pm.

20

Gays Under 21 — See 7/6.

Alive! NS Gwinyai — Jazz and African rhythms at La Pena in Berkeley. 9 pm, $3.

Sisters of Sappho — Meetings 7:30 pm, Thursdays, at the Kampi Restaurant, 122 E. San Salvador, San Jose.

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All concerts are $2.00 at the door and start at 8:00 p.m. For information, call 549-0755.

Thursday

6

Gays Under 21 — Raps every Thursday, 7 pm, SF Gay Community Center.

Women's Roller Skating — Thursdays, 7:30 pm, at Skate World, 3645 San Pablo Dam Rd., El Sobrante. $1.785 plus 75¢ skate rental.

Slightly Older Lesbians — Meets every Thursday, 7:30 pm, at Pacific Center, Berkeley.

Women's Bisexuality Rap — 7:30 pm, Pacific Center, Berkeley.

13

Gays Under 21 — 7 pm, See 7/6.

Slightly Older Lesbians — See 7/6.

Women's Bisexuality Rap — See 7/6.

Friday

7

Honey Creek — Women's 3-piece band, 9 pm, at Artemis, SF. $2 donation.

Berkeley Gay Men's Raps — 7:30 pm, East Bay Gay Community Center.

Jewish Gays — Congregation Sha'ar Zahav is scheduled to meet every Friday at its new location. 8 pm Dovre Hall, 3543 18th St., SF.

Deidre McCalla — On the guitar, with saxophonist Ilena de la Madrugada. 8 pm, Moonrise Coffeehouse, Santa Rosa. $2.

Sacrifices — Fable about the women's movement, presented by Lilith Theatre. 8 pm, Bethany Church, 1268 Sanchez, SF. $3 or PAS.

Intake — Outake! — SF's Asian American Theater Workshop parodies the boob-tube, with its own version of prime time programming and MadAv stereotypes. Thru July 9, 4344 California. Fri - Sat, 8:30 pm; Sunday at 7:30 pm. $2.50 students and seniors, $3 others PAS accepted.

14

Los Cantos de las Mujeres — Suni Paz & Martha Siegel with cello at Artemis Society, 9 pm and 10:30 pm. $2.50 dona tion.

Top Floor Gallery — The 330 Grove Gallery brings us a new exhibit, featuring works by 8 artists, in cooperation with the American School of Art. Six-week showing in SF.

Some of My Best Friends Are ... — Double feature: "The Best Way" at Roxie Cinema, 3117 16th qt., SF. Call for times and prices: 415/863-1087.

Berkeley Gay Men's Raps — 7th Anniversary of the raps. 7:30 pm, East Bay Gay Community Center.

Gay Men's VD Testing — 7:30 - 10 pm, East Bay Gay Community Center, Berkeley. Free.

Sacrifices — 8 pm, see 7/7.

Rock, Jazz, Latin —. Dance music by "City Spark, promising non-sexist lyrics. Benefit for Men Against Sexist Violence, 9 pm, People's Cultural Center, $2.50.

Gender roles is topic of show

Visual and performing artists whose work deals with traditional or non-traditional gender identification and roles are invited to join in organizing and to participate in a show planned for the fall.

The visual art will be on display at a local gallery for about two weeks, with the performances on two weekends.

The show is the proposal of independent video artist and composer Bob Davis, who intends to premiere his autobiographical, transvestite, video-slide-performance piece, "Madame of Many Faces," at the show.

This piece has been shown in part over Cablevision Ch. 25. Bob won a "La Mamelle" prize in black-and-white video at last year's Mobius Video Festival and is the editor of Ear, a local new, electronic and free music publication.

For more information, contact Bob at 285-5676.

Saturday

8

Bass, guitar & piano — Robin Minnerly & Debbie Saunders at Artemis, SF. 9 pm, $2.

Benefit Dance — Hedzoleh Soundz, "African Funk". Hedzoleh Soundz performs at a benefit for the Zimbabwe Medical Drive. 9:30 pm, $2.50, People's Cultural Center.

ERA — send-off party — for people flying to Washington for the National ERA march. 7:00 pm. at Daisy's Deli, 1114 Bryant Street (between 9th & 10th), San Francisco. See July 9 for more information about the march.

Deidre McCalla — See 7/7. 8 pm, Bacchanal, 1369 Solano Ave., Albany. $2.

Linda Tillery Band! — 9 pm, La Pena, Berkeley. $3.50.

15

"Some of My Best" & "The Best Way" — See 7/14.

Sacrifices — See 7/7.

Rip Off Rag's 4th Annual Hooker's Ball — High camp & costume at California Hall, 625 Polk St., SF. $7. Eveningtime. Not to be confused with COYOTE's event.

Laurie Lewis: Blue Grass — At Freight & Salvage, 1827 San Pablo Ave., Berkeley. 9 pm.

Olivia Records Presents! — Concert with Cris William son & special quest Jackie Robbins and June Millington. 8 pm, Berkeley Community Theatre, Allston between Grove & Milvia.

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Black gospel — a closet and a refuge

Interview by
Roland G. Schembari

Recently, SF Bay Times *editor Roland Schembari talked with Bay Area songwriter/performers Gwen Avery and Blackberri about how black lesbians and gay men have used gospel and the church as a meeting ground and as a way of gaining acceptance in the larger black community.*

Gwen Avery begins the interview with a history of gospel as a musical form.

Gwen Avery — I think the church has been the heaviest influence on black people. The church has been our only counsel, since slavery and before the Emancipation Proclamation.

Gospel started after the slaves were set free. Before that we have spiritual music, so gospel is a form of singing in praise of getting over.

It was actually one of the main outlets where you could release yourself. Or if you sang or if you played an instrument, this is where your talents were appreciated and encouraged by the congregation and the ministers.

So this is why we have black gays in gospel — because of the encouragement that was received.

Bay Times — Is it easier to be gay in the church for a black person than it is to be gay in the general community?

G — For a Protestant — if they were gay and in the church when they became an adolescent and *realized they were gay* — having the freedom within that religion to believe that Jesus Christ will not turn away from them just simply because they're gay is a plus.

I don't think that happens too much in a white community or is encouraged as much by the religions that white Protestants offer.

But this acceptance of Jesus Christ as you see him — you're praying to your God, not our, not theirs, not the Old Testament or anything — that's why so many gays stay in the church or sing gospel music.



Shirley Caeser, reigning queen of gospel.

And there is a fervor of emotion behind that praise to this savior.

Blackberri — *Where I was* growing up, church was a place gay people could meet each other. It served a lot of functions for black people besides giving them spiritual strength. It was also a great social place.

People would dress up to go to church to be with their friends and to hang with each other.

For many of the gay kids I grew up with it was a place where we could meet other gay children and be with each other socially.

BT — Why do you think there's a general acceptance of gay people in these congregations? Are the congregations predominately straight?

B — During the time I was really involved with churches, I went to some churches that had larger gay congregations and some churches that had larger straight congregations.

I really, really believe there was acceptance because the people who attended those churches really had a love that was a real thing and it wasn't a put-on.

I mean that love was extended to everybody. They really upheld the teachings of Christ — that Christ loved everyone regardless of what they did or who they were.

And the important thing for the people in the church in their lives was to live a good Christian life, which meant that you loved other people. And you didn't harbor any malice. I'm not saying that there weren't people in the church who weren't prejudiced.

G — What I'm happy for is that I didn't have a little Anita Bryant as a Sunday school teacher when I was a kid in the church, because I probably would not only be not gay but probably out of existence by now.

B — I never really ever heard any ministers preach anti-gay sermons.

I spent quite a bit of time in church in a period from 16 to 21 when I was singing gospel. I went to church every day because that's where it was.

All the excitement and all the life and the people, and I loved the music and I loved the generating spirit that was there.

It's a spirit that was brought over from Africa and kept alive through the music. Just now, through my studies of religions and stuff, I can see that spirit was there.

I don't know what you can call it, but black people have basically been a religious people over the years as opposed to white people.

G — A higher power. Believing in a higher power.



Blackberri, gay composer-performer

B — And when black people were Christian-ized, a lot of black people kept the old religion alive in the new Christian religion just as the Santos, the Caribbean Africans, have kept their religion alive through Christian figures.

Their saints, and everything, what those figures are relate back to their background.

There's a lot of connections between the American black spiritual, Pentacostal, Holy Roller or whatever you wanna call them and the Santos, the Santa Maria's religion, Haitian, African experience.

The speaking in tongues and the trance dancing that exist in both these cultures.

BT — There's an adaptation of white Christian religious teachings to black culture.

B — Exactly.

G — And it's been kept alive by that generating energy over the generations. You know, through everything it's always been music and song. And always an outreach to sooth the spirit. Who would want to live without it?

I mean, you can take a black performer, say not even gay, and you'll hear it. In every musical performance you hear it.

Even to blacks who have gone into classical, you'll still hear it — that African spiritual, that African higher power, that African reach-out, the you-can't-hold-me-down feeling, generating through the music of colored people.

BT — I would agree with that. When you listen to Leontyne Price do an opera aria it comes through.

G — That's it. It just generates through no matter what it is.

BT — What do the flamboyant costumes and make-up do then?

G — I think we've looked at the rich whites, whether through *Vogue* magazine over the years, or running in the library. There were always pictures of the whites.

When movies started there were the Mae West's and there were the Chelsea girls and whatever, and they were white.

We are very attracted to pretty things. It's been said we were led over here by a red flag. It's as simple as that. It'll show in our awe of color and shining things.

And since we never can see ourselves as owner of the Bank of America, we don't really know the conservative way of expenditure.

In some cases we imitate this magnificence in our church by saying, Isn't this grand? And, Look how I would do if I were this person. And really come on as that magnificent being that you've imagined.

What is so disappointing is that the people that we are imitating don't really feel that grand. They don't feel half as grand as we do when we are putting on that show.

BT — When Blackberri and I first discussed this, he was talking about some really outrageous groups who managed to pull it off, but probably couldn't do it in white, straight society.

G — I don't think a black gospel singer feels bizarre. I think they are sincere in the delivery of their messages. I think they are committed to Christ, and to uplift people, in that sense to raise the consciousness of people.

We have in our community a lot of dope addicts and a lot of people who have, like, lost their way and who can't find a place for refuge in terms of work or family. Just have de-friended themselves and just really gone astray.

So this is an outreach to those people to try to keep the communities together. To try to raise



Emmit Powell, nationally known local gospel producer and promoter. *Our thanks to Emmit for his help with this story.*

resources

Radio Programs: Emmit Powell every Saturday 6 a.m. to 9 a.m. on KPFA 94.1 FM in Northern California or KFCF 88.1 FM in Fresno and every Sunday 7 a.m. to 12 p.m. on KPOO 89.5 FM in San Francisco.

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The following have exhaustive selections: Evans House of Music, 83 Leland Ave., SF.

you from going next door and killing your neighbor out of frustration or anxiety or whatever may be coming down.

B — There was a time I was hanging out in churches when I was involved in a group of about 12, 13 teen-agers.

We all wore the same colored robes. They were irridescent blue, flashy, and everybody in our group was gay except for two people. One of whom was curious. He was interested.

Women didn't wear any make-up because the religion didn't encourage it. They had very short hair because some of them were into role-playing.

There was no gay revolution and models for them to reflect.

Some of the men were very effeminate. There was a group that was extremely effeminate. They walked into church and everyone knew they were all gay.

But they could sing with fire and energy. And pretty soon everybody would be so motivated and ecstatic in ecstasy that they would forget all about how these people looked.

People looked at more than the costume. The costumes were to let people know where they were at. There was no other way of saying that you were a gay person.

There was a church I used to go to regularly — a Protestant place, and the majority of the people in this congregation were straight.

This one man was gay. He had his eyebrows shaved and he used to wear make-up. He had his hair done in an effeminate way.

brought music into that church. Music that made those windows rock!

There was also a popular group of singers that had one male at the time. The rest were women, and the women were very butch. They would stroll in tne really do the shouting.

We used to call it the...

G — Gospel pimp?

B — Gospel pimp.

G — I can see why the church would be rockin' — the congregation was always turning on. You didn't have to wait your turn to respond.

Somebody could just open their mouth. You could say, "Yeah!" — response was encouraged.

You could really get in there and have yourself a nice time. You had a conversation in music — I mean, until the whole building was vibrating.

This is what would hold anybody — straight, gay, whatever. You'll be coming back to church next week — it was great fun.

B — And there were lots of churches that were noted just because of their music. Or because there were a lot of young people. Or because their minister could create.

A minister who could generate the energy, or fire. That's what drew me. That's what kept me coming back — that fire.

I thirsted for that. It was incredible.

BT — Was it necessary to really believe to go to the church?

G — I've always wondered about that old woman who just could barely hobble up the steps, and who's 89 years old, right?

Who, all of a sudden, would throw her cane up in the air and would start running like she was 16 years old up and down the aisles.

I thought, what could make a person do this?

So I've always wanted to believe. I've always swore that I did. I've been back and forth on it, to tell the truth. On the true faith of my own personal trip, I can't say that I'm a firm believer, yet I can't can't say that I have many doubts.

I think in my life I've experienced something pretty close to miracles — overcoming a lot of my oppressions, self-inflicted.

The dope days, and my thief days. I mean, I thought I was actually one of the Mafia. I carried a "38" and I went around and I did some pretty outrageous things.

I was out to get the establishment. I wasn't far away from it either.

Because of this upbringing in the church, I saw that that was wrong. It helped me to see that there must be another way.

A lot of the people who are into gospel music really feel that way. We're not above having fun, understand? We still like to dance. Some of us even have a drink or two. But we're not falling-out-in-the-gutter drunk.

And we would have been had we not had this religious background.

B — I've had several religious experiences. My first one, the one that actually brought me into the church, I experienced something that took over my body.

I mean, I was rolling around. I had no control over my body. That's why I mentioned the relationship between the black Caribbean experience, where the people go into those dances of ecstasy and smoke the cigars.

It's really something that happens to you, that comes through the music. It's a spirit that moves, that black people are still in touch with.

I also had the experience of speaking in tongues. And today those things still come through in my music and a lot of my lyrics.

I think that I'm an instrument, and can't take credit for them. Something outside me played or wrote them.

G — I feel that. I felt that in your gigs. And I think that a lot of people who have come to your gigs have felt that also.

Just like Blackberri, I think I've had several spiritual awakenings. Unlike most people, I want this awakening to be continuous.

Not just Saturday, or once a year. I wanna be turned on all the time.

G — I had the other experience, too. The so-called psychedelic experience. Each one of those was important to me and my spiritual growth.

I consider myself a spiritual person. Religious isn't the word I feel about myself anymore.

BT — Who are some of the major gospel performers?

G — Well, the major ones were Sister Rosetta Tharpe, Claire Ward, Mahalia Jackson.

A little later on there was James Cleveland, Rev. Alex Bradford. You know some, don't you Blackberri, besides Aretha Franklin?

B — I was more into urban gospel than rural gospel.

BT — How do they differ?

B — In the beginning, a lot of country gospel used guitar as opposed to piano and organ, because they were in places where there was no electricity.

Country gospel is almost ageless because it doesn't have as much input or as much influence as city music has.

A lot of city gospel now has synthesizers in it, and has the same kind of disco or funk sound that popular music has.

BT — It's highly produced?

B — It's highly produced. And the writers or the people who are in charge of gospel groups have musical backgrounds in college or have degrees, and it's reflected in their music.



Mahalia Jackson, probably the best-known female gospel singer.

G — Probably the quartet or quintet style is much more country than, say, the choir or the group or choral sound of the city.

Mostly male singers are responsible for some of the country-type harmonies which the instruments of the city type gospel try to imitate in their background music. And the women predominate in the gospel sound of the city while gay males are usually directors.

B — I was more into the city gospel singers like the Southwest Michigan Choir and Matte Moss and Jesee Dixon. The Roberta Martin Singers, the fabulous Caravans.

You mentioned James Cleveland. He influenced me the most. I really loved his voice.

And Clinton Auterbach and the Clinton Auterbach Ensemble out of New York.

Auterbach had the greaves. He had this 100-voice choir that sang like a choir of angels. An incredible amount of gay people were in that choir.

G — I think I was influenced by a person... well, if I know Herman, he's still doing gospel in New Haven, Connecticut.

I hope he has his Paramount choir that he always wanted. He always tried to get me to be in it, but I was too wild at the time.

I come from a house where my grandma sold beer and whiskey to make a living. That's how I was raised — in this house of ill repute. And gospel music flowed in that house with the whiskey and beer as frequently as there were church services.

I was getting double whammies. I saw it from both the street people's view, and the churchgoer's point of view.

There was actually more spirit in the house where whiskey was sold than in the church. So that made it hard to make a decision on which way you wanted to go.

The gospel has always been. Where I come from, although there were gays in *the* churches, they were in my imagination in far away places. The *big church*, where *the* gospel went on when you turned your radio on. These were far, far away from me.

I thought I was the only gay person in the church, which I'm sure now a lot of gays thought.

But now since I am not a church member, but a church goer, I have found that there are more gay people in the congregation — not even doing the music, just sitting there patting their foot and clapping their hands and participating in church ac-

See Page 18



Rev. James Cleveland. "He influenced me the most.

But this man could play the keyboards.

The people praised him. He was their instrument that



Gwen Avery, lesbian composer-performer.

Sounds of Records, 4744 3rd St., SF. Reid's Records, 3101 Sacramento St., Berkeley. C & E Record Shop, 884 19 St., Oakland.

Local Performers: Gwen Avery and her choir of 101, Blackberri and Friends, Sylvester, Sweet Honey in the Rock, and Twig and the Band, are all lesbian and gay groups heavily influenced by gospel music. Check our calendar for performance dates and times.

For authentic gospel, look in the church section of the SF *Sun Reporter* or Oakland's *California Voice* for Sunday musicals. Also listen for announcements on Sunday morning religious radio programs.

Coming Up: National Gospel Awards, Sunday Nov. 12, SF Civic Auditorium.

in print

Montgomery Clift — schizzy & stoic

By Chuck Emerson

Monty, *by Robert LaGuardia,* Arbor House, 1977, 284 pages.

Montgomery Clift, *by Patricia Bosworth,* Harcourt Brace, 1978, 414 pages.

On screen, Montgomery Clift projected a disquieting intensity. Unlike any major male star up to that point, Clift let his sensitivity and pain become a part of his screen *persona.*

This radical departure from the traditionally "masculine" movie hero served as an archetype for the Newmans, Nicholsons and Pacinos who were to follow.

Clift's impact as an actor was partly due to his malaise as a human being, and this is explored in two recent biographies.

Robert LaGuardia's *Monty* was published months before Patricia Bosworth's *Montgomery Clift,* but was only a moderate success.

Robert LaGuardia's *Monty* was published months before Patricia Bosworth's *Montgomery Clift,* but was only a moderate success.

Bosworth's book, however, is a current bestseller.

Because LaGuardia's book didn't have the fanfare or advertising budget of Bosworth's, it might be pleasing to report that it is the better of the two. But such is not the case.

Monty is satisfactory and offers a more balanced interpretation of Clift's complicated sexuality, but *Montgomery Clift* is a richer, better written, more detailed portrait.

Patricia Bosworth was once a casual acquaintance of the Clift family, so she had an entree to which LaGuardia was denied. Bosworth had more access to the Clift Family members, particularly Monty's brother Brooks, who granted her extensive interviews.

This, coupled with excellent organization and research, gives the Bosworth book an edge.

Particularly in the chapters devoted to Clift's childhood, Bosworth's book is intimate and full, while LaGuardia's is incomplete. Montgomery Clift had a neurotic emotionally deprived childhood, dominated by the formidable presence of his mother.

Bosworth delineates it superbly, so that the reader always has a clear frame of reference for later events.

Both books move evenly once Clift hits Hollywood. Both offer fascinating behind-the-scenes looks at the filming of *Red River, From Here to Eternity, The Misfits,* and particularly *Freud,* where Clift (sick, drunk and nearly blind from cataracts) clashed continually with director John Huston.

There are a variety of anecdotes about Clift's erratic filming behavior, and stories involving Sinatra, Brando and Monroe. Monroe admits that Clift was the only person more screwed up than she was.

LaGuardia's book contributes the most amusing star-story. Related by Truman Capote, it concerns Jennifer Jones' reaction when she discovered that Monty was mostly homosexual.

Says Capote: "When she found out she got so upset, she went into her dressing room and stuffed a mink jacket down the portable toilet."

Clift had many affairs with men and many with women. Though his predominant sexual inclination was homosexual, his most profound emotional attachments were always with women.

Clift's most enduring romantic relationship was with Libby Holman, a singer more famous for her tragic, volatile life than for her on-stage performance. Holman was considerably older than Clift, and the relationship had strong mother-son overtones.

Clift generally elicited parental feelings from those closest to him — Elizabeth Taylor, Nancy Walker and his drama coach and mentor Mira Restova. He sought their disapproval as much as their approval.

Clift had some close male friends, like Kevin McCarthy or Roddy MacDowell, but his affairs with men were generally brief and destructive.

Clift didn't hate his homosexuality, though he hated hiding it. But there wasn't much choice — it was America in the 1950's, and he was a sex symbol and movie star.

Bosworth's book is particularly grim in its treatment of the gay life, culminating in an ugly vignette where Clift passes out in the back room of a New York leather bar while bizarre sorts paw over his body. At least the LaGuardia book occasionally acknowledges Clift's positive gay experiences.

Next to his mother, the major influence in Clift's life was his psychoanalyst, who was homosexual. Though Clift saw his "shrink" periodically for fifteen years, the analyst never acknowledged that his patient had a drug and drinking problem, much to the exasperation of Clift's friends.

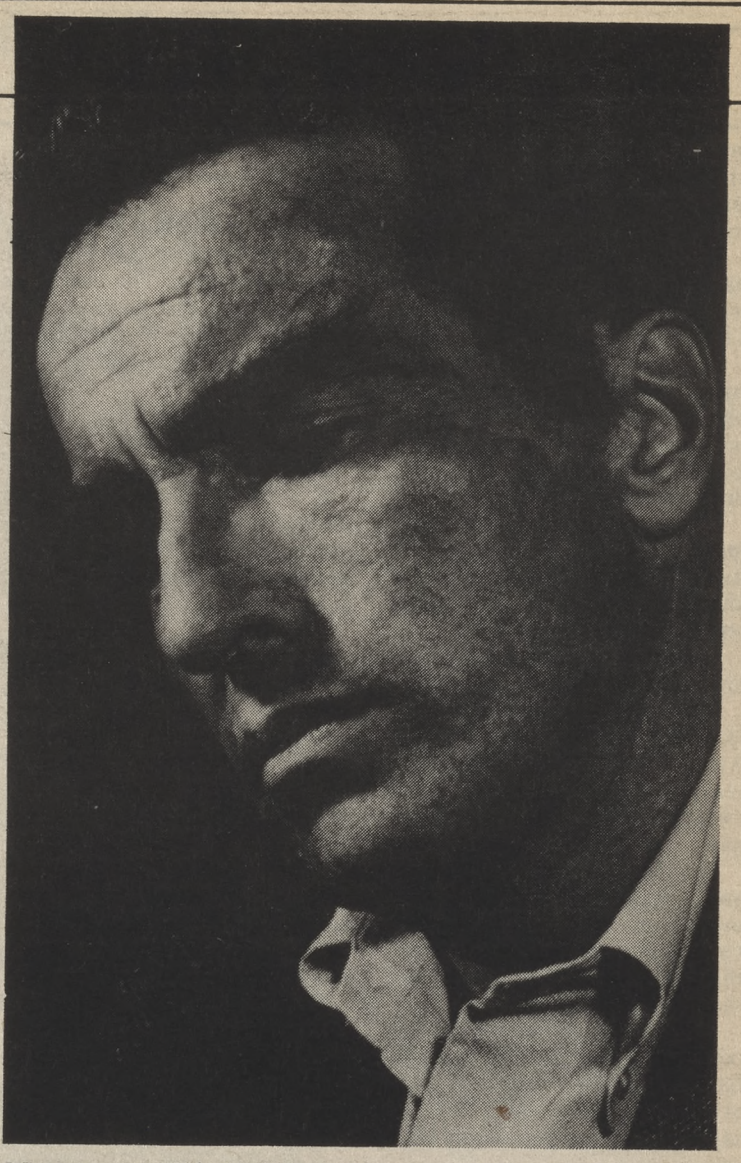
After a nearly fatal auto accident in 1956, Clift became totally addicted to alcohol and pills, particularly Demerol.

His behavior was childlike and rude when drunk, and he generally ended most dinner parties by passing out.

Clift soon became an "unbankable" star. He had turned down *"East of Eden"* and *"On the Waterfront"* in his prime, but by 1966, he was reduced to playing in a disasterous quickie called *"The Defector,"* his last film.

By this point, Clift was a disfigured near-catatonic ghost of his former self. But his eyes — radiating an almost unspeakable anguish — were still mesmerizing.

The Castro Theater is running Montgomery Cliff movies every Thursday and Friday throughout July.



Montgomery Clift died despairing over his role in *The Defector.*



Clift and Paul Douglas in a scene from *The Big Lift.* **Photos from "Monty"** by Robert LaGuardia.



In **A Place In The Sun,** Elizabeth Taylor fell in love with Monty. They enjoyed a platonic and intense friendship.

Metropolitan Life

By Lyndall MacCowan

Metropolitan Life *by Fran Lebowitz.* Dutton, 177 pp., $8.50 Lent to the Bay Times by Paperback Traffic

Metropolitan Life may well be the funniest book to appear on the market in many years.

Armed with satire, irony, and outrageous fantasy, Fran Lebowitz lampoons every aspect of modern metropolitan living from mood jewelry to polyester suits, from Erica Jong to Ed Davis.

"I spend my day plotting revenge," she tells us in her first piece, "My Day: An Introduction Of Sorts."

"Revenge" is an understatement. On children: "All too often children are accompanied by adults." On house plants: "It is hard to cherish the notion of a cuisine based on photosynthesis." On childbirth: "The addition of the prefix *natural* to the word *childbirth* assumed that there was such a thing as unnatural childbirth."

Chances are, if you don't find one of her pieces funny, you are either guilty of the sins she enumerates, or you've never spent much time in New York.

In fact, the only drawback to *Metropolitan Life* is that it is geared to a sophisticated New York City audience. As a result, something like "Notes On Trick," a commentary on the relationships between wealthy older men and pretty young boys, is not likely to appeal to most lesbians.

On the other hand, her superb satire of Ed Davis and his "statistics" on homosexual child molestation is all too pertinent.

Her fantasy piece, "Writers On Strike," in which writers resist negotiation efforts with the cry "Call my agent!", left this writer, at least, in stitches.

Other victims of her biting wit include disco dancing, food, women's banks, CB radios, modern art, the Mars landing, EST, the weather and supermarket music.

A series of essays on a potpourri of the tackier things in life, *Metropolitan Life* has something that will appeal to everyone. Humor, they say, is a necessity. Fran Lebowitz has written a necessary book.

Lyndall MacCowan has taught lesbian literature at San Francisco State, and is currently working on an annotated bibliography of lesbian books.

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THEATRE

Lilith moves on to new "stages"

By Gwen De Jong

I knew when I saw their publicity poster for *Sacrifices* that Lilith Theatre Collective was on to something new, but was little prepared for the enormous difference between their last few productions and this one.

Sacrifices is damn good theatre!

They did it, against amazing odds — a fire prior to opening night destroyed all the sets and costumes for example.

Sacrifices is a mythical parable about the women's movement. The form is stylized, the movement almost choreographed, the language close to poetic.

The overall effect is simple and light enough, however with plenty of comic relief and a touch of lesbian romance.

Aside from the differences in form and quality, Lillith has made other changes. Four Third World women have joined the troupe for this production and their presence adds another dimension to its energy and flavor.

Monica Hand as the pivotal character Lilith is especially powerful. She is graceful, relaxed and totally at home in her role as mythical heroine. She never misses a beat and is a delight to watch, as well as to listen to.

Loretta Harris and M. Samela Dingus are also excellent.

Michele Linfante as the wisewoman/baglady does some of the best character acting I've seen in alternative theatre.

"There were the usual high times and inevitable hassles in preparing for production," said collective member Terry Baum.

"We have a sexual-preference mixture plus a mixture of theatrical expertise and experience — not to mention the class differences."

But Baum says the most important factor in the group's interaction is that they all put the quality of production foremost.

"And in that process," she continued, "our differences somehow find ways of co-existing creatively."

Another difference between *Sacrifices* and other Lilith productions is that Sharon Lockwood of the SF Mime Troupe was brought in to direct it.



Sacrifices, a new production by Lilith, is spiced with poetry, sprinkled with humor and has just a dash of lesbian romance.

photo by Ruby Rochetto

The group agrees that her outsider's perspective improved the play's total effect.

Another difference is that *Sacrifices* was intended for movement women. Lilith's other productions, such as *Good Food* and *Moonlighting* were aimed at more general audiences.

There are, indeed, some fine movement in-jokes. My favority is the one-liner delivered by Taboo, the worn-out lesbian woodswoman who says, "The only thing worse than an over-ardent lover is a committed collective."

Another, tossed off by the baglady/goddess, is, "Never trust a martyr. Somebody who's good at suffering is probably just as good at making others suffer."

She also says about burnout that "you can't get somethin' for nothin' but you sure can get nothin' for a whole lot of somethin'."

When the group was asked about future plans, there was chuckling and ribpoking.

"We want to do a revue of the women of the Wild West. Or is it the wild women of the West."

Sacrifices will run in S.F. at Bethany Church, 1268 Sanchez through July 23 at 8 p.m., $3 donation.

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Why do you think there's only one finger?

By Larry Blake

A Midsummer Night's Dream by William Shakespeare. Directed by Richard Reineccius. At the Julian Theatre, 953 DeHaro St., San Francisco. 647-8098.

This production is directed with such a wonderful fairy-like spirit that it is very easy to forgive it for a few feeble characterizations.

They are heavily outweighed by the winning performances of Tony Stanford (Lysander), Laura Basch (Hermia), Audrey Ferber (Helena), Lewis Brown (Peter Quince), David Overturf (Francis FLute) and especially Roger Greene (Nick Bottom).

Add to these a provocative set by Wendy Westphal Beaupre, and you have an enjoyable evening in the theatre.

Three Penny Opera by Bertolt Brecht and Kurt Weill. English translation and arrangement by Marc Blitzstein. Directed by Gene Stillman. At Frank and Tony's Garage Theatre, Fort Mason, San Francisco. 421-7333.

While one admires the effort put into its production, this musical is, alas, a disappointment.

In the performances there lacks a unification of style. Only Joanne Tolassi (Mrs. Peachum) and Kathleen Arorose (Lucy Brown) manage to capture the appropriate Brechtian style that is so important.

The rest of the cast do a mishmash of styles that range from vaudeville to inappropriate farce.

Morning Pictures by Honor Moore. Directed by Alma Becker. At Eureka Theatre, 16th & Market St., San Francisco. 647-8098.

In years to come, this play will be recognized as a catalyst in the inevitable rise of U.S. women playwrights.

It is given a production that flows evenly and haunts you with the grief and passion between mother and daughter. Kenna Hunt (Maggie) is a joy to watch.

The songs, powerfully sung by Sigrid Wurschmidt, add a poignant dimension. This is an important work, and not to be missed.



Kathy Leavelle as Margaret in *Morning Pictures holds in her grief knowing her mother is dying of cancer.*

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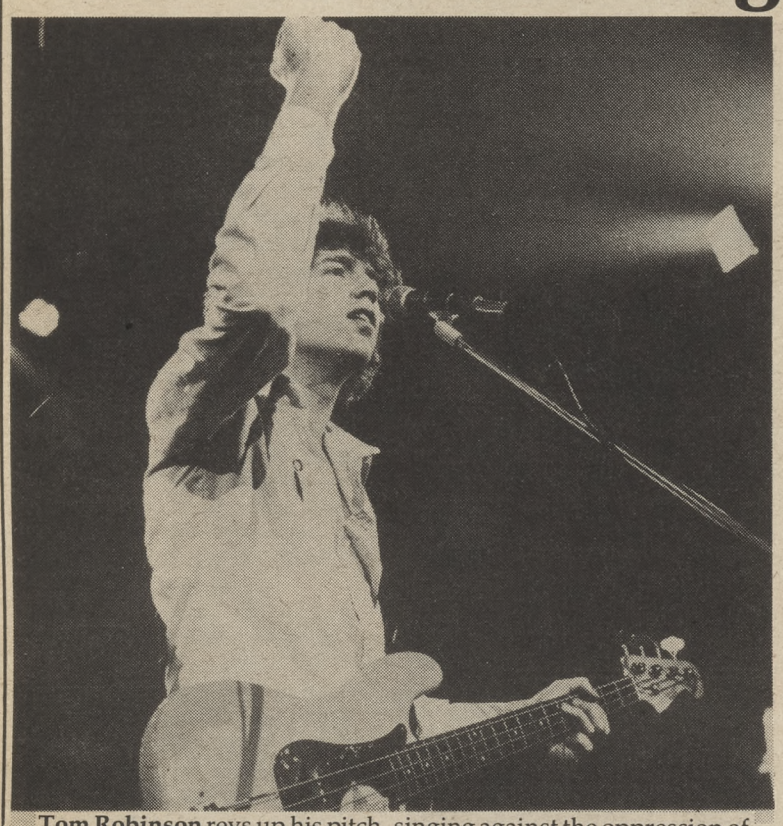
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ENLISTED TIMES, PO BOX 40231, SF, CA 94140

Tom Robinson sings through the darkness



Tom Robinson revs up his pitch, singing against the oppression of gays and minorities.

By D. Lawless

Tom Robinson Band: Power in the Darkness (Harvest Records)

With an overwhelming public endorsement of Prop. 13 and the Briggs Initiative hovering overhead like a poisonous cloud fit-to-burst, the Tom Robinson Group, a four-piece rock band from Britain, comes on like reborn '60s radicals with the temerity to offer a slight glimmer of hope. And we could all use a hot cuppa in these bleak times, right?

Their songs are jaunty proletarian rallying cries for unity and mobilization. Now!

Neo-fascism is no longer an "impending" threat. It's happening right now.

Because Robinson himself is gay, the gay-rights issue is of particular importance to him. It has not diminished his concern for the rights of all minorities. Other members of the group are not gay.

The songs are basically updated protest tunes without the oblique mysteries of Dylan or the fatalistic anguish of Neil Young, Lou Reed or David Bowie.

They're brisk, high-voltage British pomp with resilient pop melodies, snappy rhythm and hooks galore. Robinson claims his major influences were the Big Five of mid '60s rock: the Beatles-Stones-Who-Kinks-Dylan.

Robinson is on bass and Mark Ambler on organ and piano.

Guitarist Danny Kustow is an extraordinary musician. His fiery, ride-a-thousand-miles-til-your-face-screams solos are extremely well-constructed and resound with clear, swooping tone. Everytime Kustow revs up, the tunes careen into overdrive.

Drummer Brian Taylor is another strong musician whose non-stop drive and grace propel the TRB along like a well-oiled machine without sacrificing any of the compelling tension that keeps this band on a rocky road.

My favorite tunes are "Man You Never Saw," an oddly cheerful paranoid thriller with Kustow's highest-flying licks and the title track. On "Power," a Santana-like tune, Robinson pulls a neat fadeout trick by enacting the role of a bigot. He sings: "Freedom from the niggers and the Pakis and the unions, freedom from the gypsies and the Jews. Freedom from the longhaired layabouts and squatters. Freedom from the likes of *you*!"

My reaction to Robinson's "mock" bigotry combines laughter and fear. Laughter, because I find the subdivision of humanity into so many tiny, separate compartments preposterous and petty.

Fear, because I fit into several of the categories, and the idea of being harrassed, restrained, imprisoned or worse simply scares the shit outa me.

Power In The Darkness is a great album because it's a danceable, well-formulated concept that never loses its credibility. It's a virtual alarm to wake up and oppose the powers of oppression.



"Grease" it back to the '50s with John Travolta and Olivia Newton-John at the highschool dance.

Re-oiling the '50s

By Larry Tate

One of the kickoff events of the '50s revival was the Broadway opening of *Grease* six-and-a-half years ago. (It's still running.)

On the evidence of the new film version, it got by mostly on its novelty value. It's a mildly clever little nothing that offers period recreation, nudges of recognition, and some elementary parody of high-school life and values.

Actually, the movie is notable mainly for its advertising and publicity. It's based on a hit musical, preceded by a hit single, an album and a TV special, and stars a couple of current hot personalities. It's so pre-sold it's virtually pre-watched. Going to see it is like having a date with a conglomerate.

There's some wonderful dancing choreographed by Patricia Birch, and Stockard Channing is good — to borrow a '50s title — as a high-school hellcat.

But finally it can't shake the stale sad air of an idea whose time has passed. Directed by Randal Kleiser.

Earlier this year, Floyd Mutrux's *American Hot Wax* — a terrific little picture on the whole — caught the feeling of the time as well as it's been done.

Disc jockey Alan Freed, played by Tim McIntire, is a complex and fated presence with a not-really-requited love for the music, the kids and the movement.

You need that kind of counterpoint, because rock'n'roll, as we now know, didn't exactly live happily ever after.

You didn't get it in *The Buddy Holly Story*, a generally bland Authorized Biography that doesn't have much going for it except Gary Busey's performance and Buddy Holly's music.

Busey's been around for years in character parts *(Straight Time, A Star Is Born)*, and he tackles his star part with so much energy you'd almost think he had a character to play, instead of a formula nonentity who's supposed to have somehow, miraculously, been responsible for that raucous, raunchy music.

The concert scenes are genuinely good. Depending on your affection for the songs, you might want to catch this. Directed by Steve Rash.

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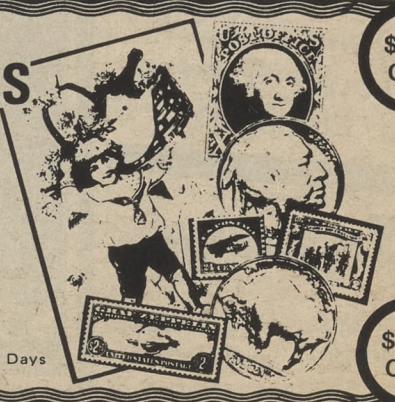
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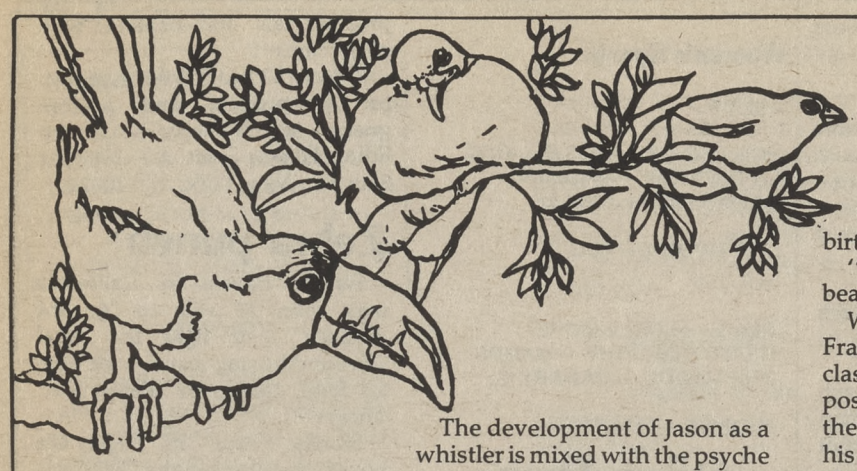
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Jason can't fly, but he can whistle

By M. J. Lallo

Jason Serinus is a whistler on the street, in the shower, over the bridge, out on the sea.

He just doesn't whistle for the fun of it though — he whistles for a living.

Jason Serinus has elevated whistling from the level of a novelty to that of a serious, moving and delightful art form. He is spearheading a whistling revival on stage.

Jason's ever-expanding repertoire includes classical, nostaligic, folk and contemporary music for the soprano voice.

Though it was great hearing him do "Paper Moon" on the Gay Day stage, I feel that his specialty is classical. Arias and songs by Mozart, Puccini, Verdi and Schubert have won him praise and rave reviews from the *Examiner* and the *Bay Guardian*.

The development of Jason as a whistler is mixed with the psyche as well as everday life.

Jason was thirteen when he heard his calling. He explains, "My dad put on a record by Enrico Caruso. I didn't know it at the time, but it was "Sextet from Lucia Lammermoor."

I said, "Daddy, I've heard that before," and he said, "Yes, you broke that when you were two."

Jason has been whistling ever since. He even whistled his way through college and SDS.

In 1967 he was an SDS organizer, but he was attacked by

Jason whistled his way through college, LBJ and the SDS.

his cohorts because they always heard opera coming from his room. And, the SDS leaders told him that, "opera is not working-class music."

Jason says that one of the turning points in his life came on his birthday in 1972.

"That day I gave myself a beautiful gift — I left New York.

When he arrived here in San Francisco, he began to take dance classes and became involved in postural integration. Rolfing, as the technique is termed, opened his chest cavity and also the tension in his throat and mouth.

"My entire sound changed. I couldn't believe my tone. My whistling sounded like a songbird. I started fantasizing about whistling at Carnegie Hall."

After a year in San Francisco, he did his first whistling performance on KPFA radio for "Fruit Punch." After that, it was the Corner Grocery Bar, then the Boarding House, the Palace of Fine Arts and Ft. Mason.

He received a standing ovation at the First International Whistle Off in Nevada, and later that year (1977) he went to Germany to open Leo Kottke's act.

One of the most most fascinating aspects of Jason Serinus performances is that while you listen to him whistling, you could swear the sound was not emanating from his mouth, but rather coming from around him or behind him.

He whistles while gesturing and breathing like a concert opera singer, breath and tone in perfect cycles.

One has the feeling that they are listening to someone who deeply believes in himself.

He believes that music is a healing art. Perhaps if we all whistled more, we might pop valium less.

As Jason said, "When I was 'coming out' and things were hard — well, I would have never made it without Mozart."

Jason performs July 13, 14 and 15 at Intersection in San Francisco at 8:30 p.m., July 22 at the Berkeley Community Theater, and at Half Moon Bay at the Bach Dancing and Dynamite Society.



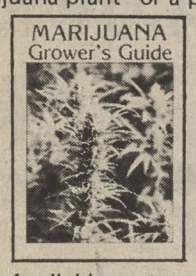
Jason Serinus whistles with a personal muse and songbird.

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WHOLESALE INQUIRIES INVITED

star words

By Jack Fertig

ARIES: (March 21 – April 20) Aggressive Mars in your house of health makes you robust this month, but increases likelihood of sprains and accidents.

Uranus shines innovation on your house of work, but think twice before taking action. From the 10th to the 15th Neptune threatens health problems. Mars lends energy to housecleaning on the 17th and 18th.

TAURUS: (April 21 – May 20) Venus comes to restrictive Saturn, causing a domestic chill on the 10th.

The mood offers a loving contact on the 12th. It may be brief, but Uranus is there to promise excitement.

GEMINI: (May 21 – June 20) Mercury triggers disruption at work on the 10th.

Neptune offers a message on the 13th, but that planet is an old liar. Heed what people say, but don't trust their words.

CANCER: (June 21 – July 22) Happy Birthday! A new moon in your sign starts a month of self-exploration on the 5th.

The 6th and 14th show conflict at home; playing the martyr causes big trouble.

LEO: (July 23 – Aug. 23) You're unusually introspective this month; Mercury makes self-analysis beneficial. Pluto unearths harsh news on the 6th. Get over the shock to gain strength from what you learn.

Jupiter brings benefits through meditation on the 10th. Retreat to a quiet rural setting for best insights. Venus brings good luck to your house of finance on the 12th.

VIRGO: (Aug. 24 – Sept. 22) As your ruler, Mercury, points your critical nature inward, don't be too harsh on yourself. Be discreet on the 10th to avoid arguments.

Venus, planet of love, enters your sign on the 12th, offering creativity and fond attentions.

LIBRA: (Sept. 23 – Oct. 22) Early in the month, Pluto threatens a crisis at work. Diplomacy can bring great benefits, but it won't be easy. On the 10th, Jupiter furthers your ambitions, but Saturn tests a friendship.

Mercury brings valuable criticism from a friend on the 11th.

SCORPIO: (Oct. 23 – Nov. 22) The sun shines new self-perceptions, but these ideas need to be tested. You stand to gain strength by accepting criticism, even in an argument. Mercury disrupts work on the 11th, but you can bring a new order by subtle means.

SAGGITARIUS: (Nov. 23 – Dec. 21) The sun joins Jupiter on the 10th, bringing you a benefactor. Mars stirs up confusion at work on the 12th. Let others sort it out.

Mercury focuses spiritual and creative vision by mid-month.

CAPRICORN: (Dec. 22 – Jan. 19) Uranus improves a relationship very soon. Though you prefer stability, look forward to surprises from your partner.

Venus joins your ruler, Saturn, to test another relationship on the 10th. Then, on the 12th, she leads your love life and creativity into the house of exploration.

AQUARIUS: (Jan. 20 – Feb. 19) The sun offers recognition at work. A promotion may be in the works as Mars pushes for a raise.

Quarreling could threaten a relationship, and Neptune distorts your judgment, so let it slide.

PISCES: (Feb. 20 – March 20) The sun is in your house of love affairs and picks up some kinks from Uranus. On the 10th, Jupiter heightens your passions, but be careful.

Venus enters your house of partnership, brightening prospects for a stable love relationship.

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Gospel and gays

From Page 13

tivities.

These men and women weren't what you'd call blatantly gay in the church. But they were there. People knew, silently.

People don't stress the importance of being straight or not. Plenty of gay people have children. Plenty of gay people are married and they have chosen to be married. I guess that's because of their religious beliefs.

But they still do a lot of gay practicing even though they have children.

B — But it was different for me. I grew up in the city and had access to a lot of churches.

I went to small churches rather than large churches. I was really into storefront churches — that's where a lot of the music happened.

There were a lot of local heavies. There was one church on Pennsylvania Avenue in Baltimore where the minister was gay and he had a large congregation of gay people. There was mostly gay men, some drag queens, and they would carry on.

G — Isn't that beautiful how they were never thrown out or confronted for coming in drag?

No one got up in the church and embarrassed them or said, "Hey, why do you come to church with a dress on?"

They were mainly concerned with celebrating, and that's what they did — celebrate.

B — There was another minister, a prophet. He had a radio broadcast from Detroit, and a very large congregation.

He was really flamboyant. He had drag queens who would come in furs and elaborate dresses. He had them all up there.

People would applaud them. It was wonderful the spirit that went on in that church.

BT — Do you think there's a similar acceptance of gay people in white gospel?

B — I really can't. Once I went to this big church, with a white minister. The congregation was mixed and it was a Pentacostal church.

I felt this person accepted gays. Maybe that's because there were a lot of blacks or maybe because I saw this person later downtown in one of the local haunts. I was really surprised, too, I can tell you that.

G — I think not. I think it's more of a controversial issue in white churches.

Well, Protestants, I don't know, but there's no doubt about the Catholics not accepting gays. The blatant just wouldn't be had.

They're even concerned about how you come dressed. They look down on you.

I think this is what you see in the streets. You see a quarter-million gays and in that quarter-million, you see a thousand blacks. Well, that should tell you something right there.

I know that a lot of our relatives are in the church.

Maybe white people don't like their children if they're gay. I don't know. But none ever threw us out.

There's usually a family-community type relationship within the church. And we were encouraged right along with anybody else as opposed maybe to your white congregation.

Maybe they slander you or throw you out, send you to a psychiatrist, I don't know.

Telling you there's something wrong with you — that could make a person sick and not want to relate to God or any kind of spiritual thing for the rest of their lives, turn beyond atheist into crazy. The love of Christ was really practiced in the black community churches.

BT — One of the things they say is that they love the homosexual, but that the homosexual has to come to Jesus. And in coming to Jesus, has to stop being a homosexual, at least a physical homosexual.

G — That could lead to some very serious psychological problems.

If a person comes to Jesus, they shouldn't wait for any sexual revolution to take place. They should go to Jesus. Accept Jesus. The rest should be worked out.

If a person doesn't have it in him to be gay they will become whatever their will will allow them. That would be the will of God.

It is not any comfort to straight people knowing that, well, you're trying to suppress all these feelings.

And straights are curious about gay people. There's no stopping them. They have to experiment, but soon they're married and have forgotten all about it.

I have always been gay — since adolescence. I've always been attracted to women.

No one could stop me from showing off my masculinity as a woman. Not even hell-fire would have stopped me from showing love for the woman I was in love with.

I don't believe in any church trying to say, "Be celibate in order to stop your gayness."

If there would be any outreach it would be to tell people to live. Live and see what you are, do not be suppressed or oppressed.

B — I think that people have traits. Society cripples us by teaching one sex to repress one trait and the other sex to express it.

BT — I think what we're doing is saying that out of this gospel tradition comes a sense of celebration and jubilation that we should all be able to celebrate our lives.

G — Exactly — not be banned from the church because of it. After all we're not coming to church to do our sexual practices, we are coming to celebrate. That's it.

BT — What about people who don't want to go to church?

G — Well, I see church coming to you. I see people carrying church in their heart. I've seen a lot of people who were professed Christians or Buddhists or Hindus or any other thing, who were very, very fine people.

And whether they knew it or not, they were more Christian than some church-goers who had claimed they were total Christians.

And I don't think it's a necessary thing for a person to consciously find God in a certain religion. I think we all know of a higher power.

And I think we all — every human being — have access to that whenever we need it.

So I don't see us burning in fire or eternal flames, if you mean that. No.

I think that the golden rule applies in life. If you do unto others as you have them do unto you, I don't think there's any harm can come to you.

Vacation blues

ZNS — Now that summertime is upon us, an Austrian psychiatrist is warning that vacations often trigger psychological and emotional breakdowns.

Doctor Heinz Brokop says that the new environment, boredom or let-downs following vacation planning can send fragile personalities over the brink.

Brokop reports that the most common vacation crackup occurs among persons who travel by themselves. He says that they get off by themselves, begin to re-evaluate their lives and don't like what they find.

Another common problem is for couples who vacation together. Brokop says that they find with their daily responsibilities left behind, life is no better than before and perhaps even worse. This, he says, leads to an increase in fighting, break-ups and serious mental depression.

PLAY BY PLAY

Women's Sports

JULY 9

SCOTT'S — HEARTS DELIGHT
LITTLE MORE — MAUDS
CANARY IS. — JUBILEE

DRIFTWOOD — PEG'S

JULY 16

PEG'S — LITTLE MORE
HEARTS DELIGHT — MAUDS
DRIFTWOOD — CANARY IS.

JUBILEE — SCOTT'S

Mile-a-Thon

The womens building is still trying to get off the ground — or on the ground, depending on how you look at it.

A fundraising committee is working on a Mile-A-Thon, or "Walk for Women." They hope to raise between $25,000 and $80,000 in one day.

This benefit will take several months of organizing, and they need women to work on it.

Participants can split the proceeds from their part of the Mile-A-Thon with 50% going to the Women's Building and 50% to the women's organization of their choice. For information call 431-1180.

Tennis writers

T, a new monthly tabloid publication on people who play tennis, wants to see 600-word personality features on celebrities, professionals, and amateurs who play tennis.

T pays $25 to $75 for features, on acceptance, and prefers queries, which should be sent to Editor Eugene Scott at *T*, 120 East 56th St., New York, NY 10022.

Zebra punch

Female boxers in California may soon be able to "go the distance" — or fight the usual 10-round boxing match male boxers fight, thanks to "Zebra Girl" Tucker.

Shirley "Zebra Girl" Tucker is a boxer who charged the California State Athletic Commission with sex discrimination for its regulation that women boxers only be allowed to fight four rounds.

Tucker says the 1976 law, which officially allowed women to enter the professional boxing ring, essentially kept them out because four-round fights are not favored by promoters.

The State Athletic Commission voted to temporarily rescind its regulation after the American Civil Liberties Union charged the law discriminated solely on the basis of sex and denied women boxers the right to due process.

The ACLU said the rule presumes "without evidence, that all women are incapable of competing in longer bouts."

The State Athletic Commission is expected to hear testimony from women boxers and physicians at its June meeting to re-examine its policies toward women's boxing.

— *Her Say.*

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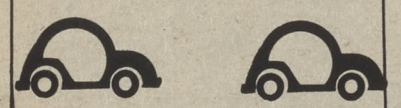
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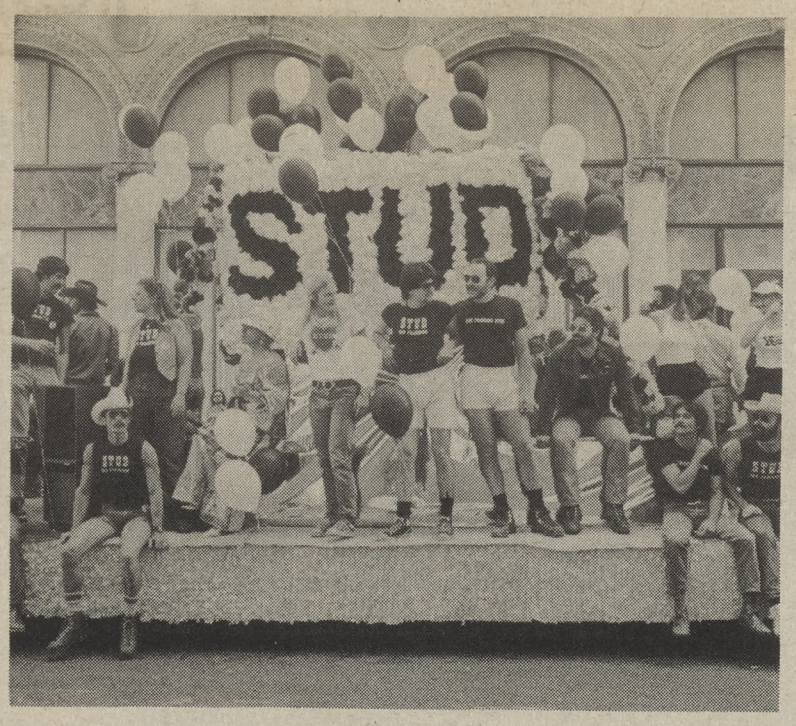
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--But the staff isn't

The BAY TIMES almost got its typesetting equipment in time for the next issue--but the machine is somewhere between SF and Massachusetts.

Our last few issues frazzled the staff, and we promised ourselves that the next time we'd do it right--even if that meant skipping an issue.

Meanwhile, we'll be working on our August issues to make sure they're the best ever.

--Bay Times staff
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Gay Freedom Day photos

Black gospel p. 13

Monty — anguished star of the '50s p. 14

Anti-gay killers: one year later p. 3